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MAJOR TRENDS IN INTERDENOMINATIONAL ADULT EDUCATION, 1936-1964.

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*INTERFAITH RELATIONS, *ADULT EDUCATION, *RELIGIOUS EDUCATION, *EDUCATIONAL TRENDS, *HISTORICAL REVIEWS, NATIONAL SURVEYS, COOPERATIVE PROGRAMS, INTERGROUP EDUCATION, RELIGIOUS ORGANIZATIONS, CHURCH PROGRAMS, PROTESTANTS, CHICAGO, ILLINOIS

A HISTORICAL SURVEY ON COOPERATIVE PROTESTANT ADULT EDUCATION IN AMERICA WAS CONDUCTED TO SYSTEMATIZE THE MAJOR DEVELOPMENTS IN THIS FIELD AND TO PROVIDE AN INTRODUCTION FOR THE BEGINNER IN THIS FIELD. THE SURVEY WAS FOCUSED UPON ACTIVITIES AND PROGRAMS DEVELOPED COOPERATIVELY BY DENOMINATIONS AND INTERDENOMINATIONAL AGENCIES AT THE NATIONAL LEVEL DURING THE PERIOD FROM 1936 THROUGH 1964. BASED UPON PRESELECTED CRITERIA, FOUR DENOMINATIONS WERE SELECTED FOR PROVIDING MUCH OF THE REQUIRED RESOURCE DATA. THESE WERE--(1) THE UNITED PRESBYTERIAN CHURCH, U.S.A., (2) THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST), (3) THE CHURCH OF THE BRETHREN, AND (4) THE METHODIST CHURCH. CONCLUSIONS OF THE STUDY WERE BROKEN DOWN INTO THE FOLLOWING ELEMENTS--(1) MAJOR TRENDS IN THE PHILOSOPHY OF INTERDENOMINATIONAL ADULT EDUCATION, (2) MAJOR CURRICULUM TRENDS IN THIS FIELD OF EDUCATION, (3) MAJOR METHODOLOGICAL TRENDS IN THE FIELD, (4) SIGNIFICANT TURNING POINTS THAT BROUGHT ABOUT PATTERNS OF CHANGE, (5) CHANGES IN RELATIONSHIP OF INTERDENOMINATIONAL PLANNING AND DENOMINATIONAL PROGRAMING, (6) MAJOR SOCIETAL FACTORS OF INFLUENCE, AND (7) WAYS IN WHICH DEVELOPMENTS IN ADULT AND RELIGIOUS EDUCATION INFLUENCED CORRESPONDING DEVELOPMENTS IN COOPERATIVE INTERDENOMINATIONAL ADULT EDUCATION. FURTHER RESEARCH AND CONTINUED DEVELOPMENT IN THIS AREA WAS RECOMMENDED. AT THE TERMINAL POINT OF THIS STUDY, ADULT EDUCATION WAS JUST BEGINNING TO BE RECOGNIZED FOR ITS IMPORTANCE IN CONTEMPORARY CHURCH LIFE. (JH)

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MAJOR TRENDS IN INTERDENOMINATIONAL ADULT EDUCATION, 1936-1954

Cooperative Research Project
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By

Kenneth Irving Stokes

The University of Chicago
Chicago, Illinois

1966

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Further counsel and help were given to the author by Lawrence C. Little, Professor of Religious Education, University of Pittsburgh, and Victor C. Obenhaus, Professor of Christian Ethics, Chicago Theological Seminary. Both of these men have extensive knowledge of and background in the field of Protestant

Adult Education, and the interest they have shown and the time they have given as informal advisors of the study is deeply appreciated.

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Because of the distance of the author's home from the University of Chicago, a considerable amount of the writing of this report was done in the Library of Bethany Theological

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PART I

THE BACKGROUND OF THE STUDY

CHAPTER I

INTRODUCTION

At the beginning of the twentieth century, the major developments in religious education were taking place in the field of work with children.[1] In the twenties and early thirties, although the development of children's work continued, the forefront of concern in religious education turned more to a focus on the needs of youth.[2] In more recent years, it has been the adult and his needs that have come to be a major concern for religious educators. To be sure, the church has always sought to educate its adults, in one way or another, but it is only in the last thirty years or so that adult education has become a consciously concerted and directed effort in religious education. Most religious educators would agree that adult education is one of the major frontiers in the life of the church today.

The period of approximately the last thirty years has seen the vigorous activity of many factors that play component parts in the development of Protestant adult education. The ecumenical movement of religious bodies into increasingly closer relationships with each other has clarified the need for study and discussion toward better understanding. The major emphasis in both Roman Catholic and Protestant churches on the role of the laity necessitates theologically literate laymen as never before. The changing theological emphases of recent years demand opportunity for study and discussion of their implications. The development, apart from the church, of general adult education has made clear the desire for lifelong learning among adults, a desire which has carried over into the realm of faith and belief to the program of the church. Each of these factors individually plus, undoubtedly, others, and all of them collectively have stimulated the church in the development of adult education. This development within Protestantism is significant and important not only for the religious educator, but for the secular adult educator as well, for Protestant adult education in the last thirty years forms a fairly sizeable component in both their spheres of endeavor.

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[1] Harry Thomas Stock, "The Sunday Church School," in Orientation in Religious Education, ed. Philip Henry Lotz (Nashville: Abingdon-Cokesbury Press, 1950), pp. 249-250.

[2] Oliver deWolf Cummings, "The Youth Fellowship," in Orientation in Religious Education, ed. Lotz, p. 289.

The purpose of this study, therefore, is to explore the major trends in the development of Protestant adult education during this period of time.

The year 1936 was chosen to mark the beginning of the study for two reasons. First, a doctoral dissertation completed by Fred H. Willkens at the University of Pittsburgh in 1939 traces the development of Protestant adult education from the beginning of the century to that time.[1] The present study seeks to provide a sense of historical continuity by beginning at approximately the same point in time that Willken's study ends. Second, one of the most significant movements in Protestant adult education, the United Christian Adult Movement, had its beginning in the year 1936.[2] Since this event marked a major new emphasis in the religious education of adults, its date is chosen as the starting point for the study.

A Survey of the Literature

Relatively few books have been published concerning Protestant adult education during the period in question. In a study made by this writer in 1959, fifteen volumes, representing the bulk of published material in this field at that time, were studied.[3] They were found, for the most part, to be well grounded in educational theory, but tended to be written in a "how to" style aimed at the practitioner in the field and/or the teacher of the "adult class." More recently, several good new books in the field of religious adult education have been published. Robert A. Raines chronicles the experience of one church in the development of a qualitatively meaningful program of adult education;[1] Bruce Reinhart studies the factors which affect the adult education programs in nine churches, representing three denominations and three sociological settings;[2] David J. Ernsberger presents a theoretical framework for the development of adult education in the church;[3] Miss Helen Khoobyar deals primarily with the questions, problems, and purposes of adult education in the church;[4] while Johy Fry writing from the viewpoint of disenchantment, looks with a severely critical eye at contemporary adult education in the churches and aims a strong challenge at the churches to "wake up" to their responsibility.[5] These volumes represent a new pattern of authorship in the field of religious adult education in that all are written by persons who are grounded in the techniques of research and/or are active in leadership in this field on the local scene. This pattern can be compared -- favorably, for the most part -- with many earlier volumes on religious adult education, most of which were written by adult education executives of denominational staffs writing from the perspectives of their national headquarters offices. The volumes cited above are not exhaustive of those written in recent years, but they are among the best representatives of the more recent literature which goes beyond the paperback "how to" manual.

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[1] Fred H. Willkens, "A History of Protestant Adult Religious Education, 1900-1938" (unpublished Ph.D. dissertation, University of Pittsburgh, 1939).

[2] See Chapter III.

[3] Kenneth Stokes, "Readings in Adult Education in the Christian Church" (unpublished term paper, Education 346, The University of Chicago, 1959).

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[1] Robert A. Raines, New Life in the Church (New York: Harper & Brothers, 1961).

[2] Bruce Reinhart, The Institutional Nature of Adult Christian Education (Philadelphia: The Westminster Press, 1962).

[3] David J. Ernsberger, A Philosophy of Adult Christian Education (Philadelphia: The Westminster Press, 1959).

[4] Helen Khoobyar, Facing Adult Problems in Christian Education (Philadelphia: The Westminster Press, 1963).

[5] John R. Fry, A Hard Look at Adult Christian Education (Philadelphia: The Westminster Press, 1961).

Lawrence C. Little, a recognized leader in the field of religious adult education, makes the strong statement that "Much of the present literature in religious adult education is authoritarian and dogmatic, but has little support in the finding of empirical research."[1] The rest of his article gives indication that, possibly, this condition is in the process of being overcome. However, on the basis of the research reported in this study, the present writer would have to concur, with the recognition of a few exceptions, with Little's statement.

Of concern to this writer, and to others, is the fact that the published literature in the field deals almost exclusively with matters of the philosophy and the methodology of religious adult education in terms of the culture and emphases at the time each book was written. Few, if any, reflect the historical development of adult education within Protestantism, in any real dimension.

Malcolm Knowles' study of the development of the entire field of adult education in the United States[2] is, as such, most comprehensive in its historical approach. Because of the scope of his study, however, Knowles can give only a few pages to the development of religious adult education. Yet his work does provide an excellent background and framework by which development in the religious field can be seen in a larger perspective.

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[1] Lawrence C. Little, "Some Recent Research Contributions Toward Our Understanding of Religious Adult Education," in Adult Leadership, XIII (March, 1965), 272.

[2] Malcolm S. Knowles, The Adult Education Movement in the United States (New York: Holt, Rinehart, and Winston, Inc., 1962).

Edward Miller's chapter in the most recent volume of the Handbook of Adult Education in the United States[1] also surveys the field, but with a limitation of space and a scope encompassing all religious groups, it can be barely more than an introduction.

Two anthologies in the field of religious education include articles on religious adult education which are similar to the works cited immediately above in that they are comprehensive, but necessarily brief. The earlier volume, Orientation in Religious Education carries an article written by Harry C. Munro,[2] who played a most significant role in the development of Protestant adult education during the 1930's and 1940's.[3] His article emphasizes the adult education program developed through the International Council of Religious Education and its most obvious weakness is its lack of comprehension of religious adult education beyond this focus.

Paul Maves, writing a similar article in a similar volume ten years later[4] is able to bring a larger perspective to the development of the field by bringing together in a concise focus the many trends emerging as a part of religious adult education.

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[1] Edward R. Miller, "Adult Education in Religious Institutions," in Handbook of Adult Education in the United States, ed. Malcolm S. Knowles (Chicago: Adult Education Association of the U.S.A., 1960), pp. 356-365.

[2] Harry C. Munro, "The Christian Education of Adults," in Orientation in Religious Education, ed. Lotz, pp. 300-311.

[3] See Chapter III.

[4] Paul B. Maves, "The Christian Education of Adults," in Religious Education, A Comprehensive Survey, ed. Marvin J. Taylor (Nashville: Abingdon Press, 1960), pp. 132-142.

The four brief treatments cited immediately above, two written from the perspective of adult education and two from that of religious education, comprise the closest approximations to developmental studies of the total field of religious adult education known to this author. Although each is brief, their corporate contribution is fairly significant, but their brevity points up even further the fact that there is no overall study of the development of religious adult education in the United States from the historical perspective.

In the area of unpublished graduate research, a fair body of data is being accumulated. Lawrence Little's bibliography of doctoral dissertations on adults and adult education[1] contains more than 2,600 titles. In his recent article he notes that since the publication of his bibliography in 1963, much further research has taken place to the extent that a similar compilation today--two years later--would probably number more than 4,000 titles.[2] These doctoral studies represent, of course, research in or related to the total field of adult education. That which is specifically focused on the religious dimension of this field represents but a small part of the total. Further, Little reflects upon the relation of those studies which are religious to the churches:

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[1] Lawrence C. Little, A Bibliography of Doctoral Dissertations on Adults and Adult Education (Revised Edition; Pittsburgh: University of Pittsburgh Press, 1963).

[2] Little, in Adult Leadership, XIII, 272.

> This body of data has affected very little the existing programs of religious adult education. This is due partly to the fact that the writers of doctoral dissertations utilize research techniques not understood by the typical religious educator and often couch their reports in technical jargon comprehensible only to experts in the field.[1]

The article then cites the areas in which research of value to religious adult educators has taken place. He notes as significant the "analysis and measurement of adult personality," "improvement in the methodology of educational research," "participation of adults in various types of adult education programs," "adult leadership education," "religious factors in the education of adults," "the church and its educational task," and "the relationship of the minister to adult education" as the main themes of research applicable to religious adult education.[2] This writer has read a number of the dissertations in the field, or their abstracts, and he must concur with Little's observation that, although a fair-sized body of graduate research has taken place, little of it has found its way into the mainstream of religious adult educational thought.

Probably the most comprehensive study focusing on adult education in the churches is that done by Donald Deffner in 1957.[3] It is a broad study of the many dimensions of adult education as reflected in interviews with some 102 leaders -- lay and professional -- in Jewish, Roman Catholic, and Protestant churches and synagogues across the country. His study is a survey of the factors affecting adult education, the formal and informal structures found to be present in adult education situations, and the major trends emerging in the field of religious adult education in the mid-1950's. For its kaleidoscopic picture of a multi-dimensional field, Deffner's study is helpful, for it brings together many aspects of the field into a comprehensible totality. However, its broad scope prevents the development of any extensive historical dimension, for such is not his purpose.

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[1] Ibid. [2] Ibid.

[3] Donald Louis Deffner, "The Church's Role in Adult Education" (unpublished Ph.D. dissertation, University of California, 1957).

Lee McCoy's study[1] includes a brief history of the development of adult education and its objectives, then focuses on matters of programming, grouping, and organizing adult education. It is clearly oriented to the structures within the Southern Baptist denomination and its findings are subjective, there being no empirical research cited as basic to the study. Yet, there is much of value in it, not the least of which is the fact that it is clearly focused on the needs of a local church's program of adult education.

George Henry Thompson's study[2] deals with the matter of leadership education which is, of course, an activity of adults. Further, the content of the study emphasizes strongly those factors of good leadership which are particularly applicable to the religious education of adults. Here again, however, no empirical research is cited and, although compendious and thoughtful, the study is wholly theoretical in approach, and one would wish for some vehicle by which the propositions espoused might be tested in actual practice.

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[1] Lee H. McCoy, "The Church at Work in Adult Education:" (unpublished D.R.E. dissertation, Southwestern Baptist Theological Seminary, 1957).

[2] George Henry Thompson, "A Handbook for Leadership Education in the Church" (unpublished Ed.D. dissertation, Teacher's College, Columbia University, 1955).

This writer could find only four completed dissertations which have as the major focus of their design a historical study of the development of any aspect of religious adult education. Willkens' dissertation at Pittsburgh, which has already been noted,[1] provides a historical development of the field from 1900 to 1938 and, as such, is used as a major reference in this study.[2]

The history of adult education in the Y.M.C.A. is chronicled by Alan Hugg[3] but its scope is restricted, of course, to that agency.

D. Garron Brian's study at The University of Chicago also is related, but it is restricted to the Church of Jesus Christ of Latter-Day Saints.[4]

Willkens' son, William H. R. Willkens, did a study at the University of Pittsburgh in 1958 on a history of adult education in the American Baptist Convention.[5] This, again, focuses upon but one denomination. In the opening pages of his dissertation, there is a brief review of other studies in the field which concludes with the statement:

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[1] _Supra_, pp. 3-4. [2] See Chapter II.

[3] Alan Eddy Hugg, "Informal Adult Education in the Y.M.C.A.: A Historical Study" (unpublished Ph.D. dissertation, Teachers College, Columbia University, 1950).

[4] D. Garron Brian, "Adult Education in the Church of Jesus Christ of Latter-Day Saints" (unpublished Ph.D. dissertation, The University of Chicago, 1956).

[5] William H.R. Willkens, "A History of the Adult Education Programs and Agencies of the American Baptist Convention" (unpublished Ph.D. dissertation, University of Pittsburgh, 1958).

> The writer has been able to find no report of a study of the adult education program of any denomination in separate form to compare with this report.[1]

With the possible exception of Brian's study,[2] this statement still appears, to the knowledge of this writer, to be true. Several studies of the development of religious education generally in particular denominations have been made, but none, other than those cited, has focused solely on adult education.[3]

Sidney Davis has studied Women's Work in the Methodist Church[4] which, although limited in its scope, has contributed to the present research.[5]

This survey of the literature indicates the relative paucity of historical research in the field of Protestant adult education. The need for such research in this field has provided much of the stimulus for the present study.

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[1] *Ibid.*, p. 10.

[2] Either W. H. R. Willkens was unaware of Brian's study in making this statement, or he did not include the Church of Jesus Christ of Latter-Day Saints within his definition of a "denomination."

[3] It should be noted that a study is currently being made by Michael Keyne at The University of Chicago entitled "A History of Adult Education in the Lutheran Church - Missouri Synod" which, presumably, will add to the literature at this point.

[4] Sidney T. Davis, "Woman's Work in the Methodist Church" (unpublished Ph.D. dissertation, University of Pittsburgh, 1963).

[5] See Chapter XI.

The Definition of the Problem

On the basis of a preliminary survey of the literature, it was decided that the present study would be historical in its orientation and would focus attention on the period from 1936 to 1964 for reasons already noted.[1] To limit the study to one denomination was felt to be too restrictive, so a larger, interdenominational focus was sought. On the other hand, to try to surv survey the development in all religious groups would not have allowed the study in depth desired, so further consideration of non-Protestant groups was eliminated.

It was felt that the study should be historical and in two dimensions. There should be the study of the development of cooperative adult education in Protestantism generally, emphasizing the interdenominational factors involved. However, although the interdenominational picture provided the framework for this development, its more specific fruits are seen, presumably, in the literature, curricula, and specific programs developed within the denominations themselves for use in their particular churches. Therefore, the study would include a denominational focus as well.

The study attempts to evaluate the relationships which exist between the broad planning and generalized activities carried on interdenominationally by cooperating denominations and the actual program development, curriculum publication, and leadership training done within the individual denominations.

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[1] Supra, p. 4.

Further, it attempts to assess the influence of the overlapping fields of adult education and religious education on their common focus in the field of religious adult education.

More specifically, the historical data gathered will be utilized and analyzed under the guidance of certain "leading questions which are the fundamental concern of the study:

1. What major trends are seen in the philosophy of adult education within cooperative Protestantism throughout the period of the study?

2. What major trends are seen in the content of adult education curricula within cooperative Protestantism throughout the period of the study?

3. What major trends are seen in the methodology of adult education procedures within cooperative Protestantism throughout the period of the study?

4. What were the significant turning points--i.e. conferences, publications, new curriculum developments, research studies, structural reorganizations--that brought about patterns of change within cooperative Protestant adult education during the period of the study?

5. What was the relationship between interdenominational planning and denominational programming within cooperative Protestant adult education during the period of the study, and in what ways, if any, did this relationship change during this period?

6. What were the major societal factors that influenced the development of adult education within cooperative Protestantism during the period of the study?

7. Recognizing religious adult education as being part of

both the fields of adult education and religious education, in what ways did developments in these fields during the period being studied influence developments within cooperative Protestant adult education specifically?

The fundamental problem, therefore, to which this study addresses itself is suggested by these questions and is essentially that of defining and assessing the major trends in cooperative Protestant adult education during the period being studied.

The Design of the Study

A number of approaches to the development of adult education within Protestantism were considered.

The study of programs of training in adult education in theological seminaries was considered, but discarded when it was found that a similar study had recently been completed.[1]

The possibility of any study which would focus upon one or more individual local churches was eliminated since a number of such studies have already been done and, further, it was felt that the character of an adult education program at the local level at any particular time is as strongly influenced by transitory factors, such as the personality of the leader and social forces in the community, as by a comprehensive program of educational theory and methodology, and the desire was to keep the focus on the latter as much as possible.

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[1] Martha M. Leypoldt, "An Analysis of Seminary Courses Specifically Designed to Prepare Seminary Students to Assist Adults Toward Christian Maturity Through the Adult Education Program of a Local Church" (unpublished Ed.D. dissertation, Indiana University, 1964).

It was further decided to eliminate from the study such non-church-related programs of religious adult education as those found in the Y.M.C.A. and Y.W.C.A., ecumenical lay academies, and evening schools, since it was felt that the focus should be on adult education in the ongoing life of the established church.

The decision was made, therefore, to focus upon the development of adult education in American Protestantism in its national focus, i.e. in terms of the national level programming of the denominations individually and in their interdenominational relationships. A number of efforts to choose a logical grouping of denominations for study on the basis of size or of polity or of religious belief, or a combination of these, were made, but all were discarded, since none seemed to provide a valid criterion for a study of adult education.

Finally, the decision was made to focus upon the historical development of adult education within the framework of the National Council of the Churches of Christ in the United States of America and its predecessor body in the field of religious education, the International Council of Religious Education,[1] and their participating denominations, since these two bodies had developed and maintained what is probably the most significant interdenominational program of adult education within Protestantism during the period in question. It was recognized that this decision would eliminate from consideration a sizeable body of churches not affiliated with the National Council or with the former I.C.R.E., since only thirty-one of 244 Protestant and Orthodox denominations are currently members of the National Council.[1] However, since these thirty-one denominations represent 59% of the total Protestant and Orthodox membership reported in the 1965 Yearbook, and since the National Council represents a--if not the--major structure of cooperative Protestantism, the I.C.R.E. and the National Council were felt to provide a logical and significant framework for this study.

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[1] Hereinafter referred to as the "National Council" and the "I.C.R.E.," the abbreviations most commonly ascribed to each.

It was also recognized that the so-called "Evangelical Churches," most of which are not members of the National Council, would, by this design, be excluded from the study. Correspondence and conversation with leaders of several of these groups, however, gave indication that the development of adult education in these denominations had not had the emphasis found in the denominations related to the National Council. Dr. Lois LeBar, a recognized leader in Christian education in the "Evangelical" churches, indicated that most curriculum material used by these churches is published by independent publishers, rather than by denominational presses. These independent publishers do not have the additional resources of a denomination to stimulate and undergird research and the development of new forms of curricula, so they have been slow to utilize the newer educational methods, although they have begun to do so in very recent years.[1]

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[1] Benson Y. Landis (ed.), Yearbook of American Churches: Information on All Faiths in the U.S.A. (New York: Office of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 1965), pp. 253 and 276. This volume, the accepted source of statistical data relative to churches and other religious institutions in the United States, is the source of all statistical data reported in this section of this paper.

It was further recognized that several non-National Council denominations, most notably the Lutheran Church - Missouri Synod and the Southern Baptist Church, have developed significant programs of adult education apart from the influences of participation in the National Council. However, studies of these two denominations, at least, have been made or are now in process, as has already been noted.[2] Further, it was felt that the selection of groups to be studied should not necessarily be based on the development of a "good" program, but rather on the fulfillment of objective criteria which would permit a sampling of the total spectrum of the field.

Despite these limitations, it was felt that the framework provided by the National Council and its membership formed the best focus for the study, provided that recognition were given to these limitations.

Since an adequate picture of the development of the field was felt to involve both interdenominational and denominational foci, the decision was made to study the development of adult education interdenominationally through the programs and activities of the I.C.R.E. and the National Council, and denominationally through the programs of several specific denominations which had been a part of the I.C.R.E. and were now a part of the National Council.

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[1] Interview with Dr. Lois LeBar, Director of the Graduate Program in Christian Education, Wheaton College, Wheaton, Illinois, author of Education That is Christian (Westwood, New Jersey: Flemming H. Revell Company, 1958), and active leader in the National Sunday School Union, the Christian education arm of the National Association of Evangelicals; Wheaton, Illinois, April 20, 1964.

[2] *Supra*, p. 10 and footnote 3, p. 12.

The choice of denominations, within the National Council complex, to be studied in depth presented problems. As has already been noted, the criteria of size, polity, and belief had been discarded because of their questionable validity as bases for choice. A set of criteria for choosing these denominations was established, which emphasized the historical relationship of a denomination with the developing patterns of adult education within the I.C.R.E. and the National Council during the period being studied as well as practical factors relative to the collectability of data.[1] These criteria and a questionnaire to be used by the denomination to indicate the availability of data and its willingness to participate in the study[2] were sent, with a personal letter of explanation, to the adult education executive in each of the denominations which, by means of a review of I.C.R.E. and National Council records, were found to have been actively related to these agencies throughout the period of the study. A total of twenty-eight denominations were thus solicited, and responses were received from twenty-five. Of these, fifteen indicated lack of sufficient data available to make a study worthwhile and/or little willingness to participate in the study. Of the remaining ten denominations, four were clearly perceived to have data available and were ready to participate in the study. The other six professed their willingness to participate, but, for a variety of reasons, all necessary data were not as readily available as they were in the first four denominations noted. The latter were, therefore, chosen for intensive study and researched thoroughly. The findings pertaining to these denominations are found in Chapters VIII, IX, X, and XI.

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[1] See Appendix A. [2] See Appendix B.

Methodology and Resources

Fundamentally, the organization of this paper is historical and the accepted methods of historical research have been used in gathering the data. These data have been of three basic types:

1. Published material describing objectives, programs, and activities of the agencies studied.
2. Mimeographed or typed minutes, reports, research studies, and other material of restricted circulation made available to the writer by the agencies being studied.
3. Interviews with those persons who, by reason of position or relationship, could bring insights to bear upon the basic factual data collected from written sources.

Since the I.C.R.E. had become a part of the National Council at the founding of the latter in 1950, it was presumed that all its historical data would be found at the offices of the National Council in New York. This presumption was found to be true, with one significant exception, and these data and those of the National Council were made completely available to this writer on the occasions of four trips to its offices.

The exception is any record of minutes or activities relating to adult education, save for very general publications, for the period 1936-1940. Minutes, reports, and studies relating to adult education in the I.C.R.E. after 1940 are easily available and well organized for research. Similarly, such data pertaining to National Council adult educational activities from 1950 to the present are also available and in order. However, extensive searching on the part of the writer and National Council staff personnel and numerous letters of inquiry to participating denominations and individuals active during the period have failed to produce the desired documents. Therefore, the historical data pertaining to the years 1936-1940 have been gathered primarily from reports, secondary sources, and interviews with those who participated in the interdenominational activities sponsored by the I.C.R.E. during that time.

Visits of a week or more were made to the adult education headquarters of the four denominations chosen for intensive study: The Board of Education of the Methodist Church, Nashville, Tennessee; The Board of Christian Education of the United Presbyterian Church, U.S.A., Philadelphia, Pennsylvania; The United Christian Missionary Society of the Disciples of Christ, Indianapolis, Indiana; and the General Brotherhood Board of the Church of the Brethren, Elgin, Illinois.[1] The cooperation afforded this writer by personnel in all these offices, denominational and interdenominational, was wholehearted, and much assistance was gladly given in the gathering of data.

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[1] Cf. supra, pp. 19-20.

As a part of these major trips to the places noted above, a number of side-trips and alternate routings were made to make possible interviews of persons who could make significant contributions to the study. In addition, five trips to midwest cities and one trip to the west coast were made to interview such people. In all, over 20,000 miles were traveled in the gathering of the data.

The Scope and Limitations of the Study

The study is limited, in point of time, to the period from 1936 to 1964. Necessary background information prior to 1936 is interjected where necessary, and certain references to future plans beyond 1964 are alluded to, but the focus of the study is in the period of these twenty-nine years.

The interdenominational phase of the study is limited, essentially, to developments within the I.C.R.E. and the National Council as outlined above.[1] Within these organizations, the major foci have been the work of the Committee on Religious Education of Adults (I.C.R.E.) and the Committee on Adult Work (National Council), the major committees representative of interdenominational adult work during their respective periods of service. Further, the activities of the Director of Adult Work and his staff (The Department of Adult Work) have been a major focus. To a lesser degree, related programs of Women's Work, Men's Work, Social Education and Action, Missionary Education,

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[1] Supra, pp. 16-20.

Leadership Education, and the like have been recognized as aspects of the total program of religious adult education, but only primarily at their point of relationship with the central adult education committees and departments.

Similarly, in the denominational studies, the primary focus is upon the department and committee which has the primary responsibility for adult education in each denomination. The different denominations relate adult education to correlate fields in different ways, and recognition of this is made. However, throughout the study, a somewhat narrowed focus of the field of adult education is adhered to, lest the concept that "everything is adult education" lead to an expansion of the study into that of the church "in general."

As has been noted in this chapter, the writer recognizes that this study does not embrace all of Protestantism, that the denominations studied do not represent all denominations or all viewpoints, and that all aspects of religious adult education, even within this framework, are not included. It is believed, however, that the values of the sharper focus will outweigh its disadvantages.

The Organization of the Paper

The report of the study is organized in four parts. Part I consists of this chapter which provides an introduction to the entire paper.

Part II surveys the development of Protestant adult education interdenominationally within the scope already described.

Chapter II provides a historical background of the development in the field prior to the period being studied in depth. Chapters III and IV describe adult education with the framework of the I.C.R.E. from the beginning of the study until the I.C.R.E. became part of the National Council in 1950. Chapter III focuses upon the early development of program through the United Christian Adult Movement. It was a period dominated by the personality of one man--Harry Munro--and his resignation as Director of Adult Work of the I.C.R.E. in 1945 marks the dividing point between Chapters III and IV. Chapter IV tells the story of the postwar period during which new thinking was taking place which profoundly affected the churches and, therefore, the entire program of Protestant adult education. With the formation of the National Council increasingly imminent, it was a period of uncertainty and hesitation to launch out into new ventures.

Chapters V and VI trace the program of adult education in the National Council from the time of its formation to the end of the study. The period of the early fifties was one of reorganization and the beginning of a new kind of relationship between the interdenominational agencies and the denominations. Again, it is a change in leadership in the Department of Adult Work, this time in the National Council, that separates Chapters V and VI. Richard Lentz's resignation from the directorship of this Department in 1956, the subsequent move of the Department's office from Chicago to New York, and the lengthy period which followed without fulltime leadership make a logical breaking point in the developmental story. Chapter VI seeks to describe the emerging new role of the interdenominational agency which developed in the later years of the study. The four chapters in Part II, therefore, are arranged chronologically, each covering approximately one-fourth of the period of the study.

Part III includes the studies of the four denominations chosen for intensive investigation, with one chapter devoted to each. Part III, therefore, is organized topically by denominations, rather than chronologically by periods. This organization will be described in Chapter VII.

Within each of the chapters of this paper, the organization is topical according to the major activities pertinent to that chapter. Within each of these subsections, however, the narrative is essentially chronological.

Part IV contains the summary and conclusions of the study.

The Definition of Terms

It seems wise to define, at the outset, several terms which, were they not defined, might lead to confusion on the part of the reader.

The first two of these are theological and represent essentially the polar extremes of the theological spectrum. Since Deffner has defined these words in terms which are acceptable to this writer, and in the interest of consistency, his definitions are used.

"LIBERAL" is seen as " . . . the trend of thinking . . . which recognizes reason as the primary criterion in formulating standards of ethical practice."[1]

"CONSERVATIVE" is the position held by those who " . . . recognize revelation as the primary standard, and . . . have maintained a loyalty to traditional theology."[2]

Further development of theological definition will be found in Chapter II.

The writer sees the components of this study to be found in two fields of educational endeavor, each of which is a distinct aspect of the total educational concern. These are the fields of "religious education" and "adult education," the former being a field oriented by content and the latter one oriented essentially by age.

"RELIGIOUS EDUCATION" is seen, however, as more than merely the transmission of religious knowledge, but rather

> . . . that type of education which gives full recognition to the religious nature of the persons being educated, the religious and moral forces operative in their development, and the religious, or spiritual, aim of all education[3]

In its more specific use, however, "RELIGIOUS EDUCATION" refers to those programs and activities normally developed within the framework of religious institutions which are designed to further this type of educational growth among those [illegible] participate in the life of the institution.

"CHRISTIAN EDUCATION" is a narrower focus of religious education referring specifically to education related to the Christian religion.

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[1] Deffner, p. 18. [2] *Ibid.*

[3] Henry F. Cope, "Religious Education," in *The Encyclopedia Americana* (New York: Americana Corporation, 1952), XXIII, 348.

"PROTESTANT CHRISTIAN EDUCATION" focuses even more sharply on religious education within Protestantism.

"COOPERATIVE PROTESTANT ADULT EDUCATION" is used in this study to indicate adult education programs and activities, either denominational or interdenominational, which had their origins in the interdenominational planning of the I.C.R.E. and, subsequently, the National Council. There is no implication intended that adult education outside the pale of these activities was "uncooperative," nor is there the suggestion that adult education developed in denominations and agencies not affiliated with the I.C.R.E. and/or the National Council was necessarily inferior to that developed cooperatively. "Cooperative Protestant Adult Education" does include, however, a quantitatively large and qualitatively important part of Protestant adult education--both denominational and interdenominational--during the period of the study.

In contrast, the term, "SECULAR EDUCATION" is used to denote programs of education " . . . which had their primary origin in contemporary institutions outside the formal structure of the church."[1]

The definition of "ADULT EDUCATION" must also be seen at two levels of usage, as was "religious education." The first defines the scope of the field, while the other recognizes the more specific discipline within this totality. Many definitions of "ADULT EDUCATION" have been made, but one which incorporates both of these levels sees it as

> . . . the activity by which a mature person attempts to improve himself by adding to his skills or knowledge, de-

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[1] Deffner, pp. 20-21.

veloping his insights or his appreciation, or changing his attitudes; or the activity of individuals and agencies to change mature people in these ways.[1]

The fields of religious education and adult education are related at those points wherein adults are participating in religious educational activities. "RELIGIOUS ADULT EDUCATION," therefore, is understood by this writer to include those areas of concern commonly shared by both the fields of religious education and adult education.

The Significance of the Study

Since churchmen often have the habit of preoccupation with their own parish and denominational problems, looking only within their own denominational framework for the solutions to these problems, it is hoped that this historical overview of the development of an aspect of adult education interdenominationally within a major segment of Protestantism in recent years will stimulate a cross-fertilization of ideas that will lead to improvement at many levels within the field.

The study seeks to perform three basic functions:

1. To provide basic historical information in an important area of educational inquiry--cooperative Protestant adult education in America--during a significant period in its development. Since this segment of our culture has not been studied in detail before, this study may

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[1] Cyril O. Houle's definition of "Adult Education," from class notes, Education 346, The University of Chicago, 1958.

be a basic contribution to the literature of the field.

2. To systematize for both the adult educator and the religious educator the major movements in the field during recent years and to help them become more aware of the diverse manifestations of Protestant adult education in recent years.
3. To serve as an introduction for the beginner in the field to the larger dimensions of religious adult education not usually seen from the perspective of the local parish.

It is hoped that this study will lead to greater interdependence between the fields of adult education and religious education and, within the framework of the latter, among the various denominations in their adult-education research and programming, toward the recognition of the larger framework of the field of education of which they are all an integral part.

PART II

PROTESTANT ADULT EDUCATION
IN ITS
INTERDENOMINATIONAL FOCUS

CHAPTER II

HISTORICAL FOUNDATIONS OF PROTESTANT ADULT EDUCATION PRIOR TO THE 1930'S

The setting for the founding of the United Christian Adult Movement in 1936, and the beginning of this study, is rooted in the developments in several fields of endeavor and is a product of many forces which had developed over the years. The mainstreams of these forces must be traced briefly to show their relationships to the main body of the study.

Adult Education

C. Hartley Grattan's volume[1] traces adult education from its earliest beginnings into the mid-twentieth century. Knowles' historical volume[2] develops the story more fully with emphasis on the development of coordinative agencies within the field in the United States during the present century. Further, his historical article in the Handbook[3] summarizes the total development in the field.

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[1] C. Hartley Grattan, In Quest of Knowledge: A Historical Perspective on Adult Education (New York: Association Press, 1955).

[2] Knowles, The Adult Education Movement . . . .

[3] Malcolm Knowles, "Historical Development of the Adult Educational Movement," in Handbook of Adult Education . . . , ed. Knowles, pp. 7-28.

The church was significantly related to the earliest development of adult education, perhaps more so than to its later development. Knowles reflects upon adult education during the colonial period with these words:

> The single most universal instrument for intellectual activity in these times was the church. Although the subjects of the colonial sermons were overwhelmingly theological, the Puritan clergy justified their injecting a good deal of humanistic learning as being as necessary for development of human reason as revelation and grace were necessary for faith and salvation. The church was also the scene of mid-week lectures on a wide variety of subjects by both clergy and laymen.[1]

The nineteenth century saw the development of public libraries, agricultural education, and the proliferation of voluntary associations and agencies,[2] but " . . . perhaps the most spectacular offspring of the hunger for knowledge that characterized this period was the lyceum."[3] Begun in 1826, it flourished for several decades until about the time of the Civil War. The Lyceum Movement had many facets, the most prominent of which was probably the development of the public lecture as a regular and ongoing aspect of adult education. In its local form, the lyceum was a voluntary association of townspeople banded together for self-education and discussion of matters of community interest. In addition to the public lectures given by "big name personalities," lyceum programs included essays, debates, and discussions led by the people themselves. A national Lyceum was organized in 1831 but it was never too successful and was dissolved eight years later in 1839. There were, however, by 1835, 3500 local lyceums throughout the country, a number which continued to increase in America's cities and towns long after the national movement had reached its crest, and as late as 1925, an estimated 12,000 local lyceums, in name at least, were still active in the United States.[1] Knowles sees the lyceum movement as the nineteenth century forerunner of today's service clubs, P.T.A.'s, correspondence courses, and even the Great Books Program.[2]

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[1] _Ibid_., p. 8. [2] _Ibid_., pp. 10-12. [3] _Ibid_., p. 10.

Often closely associated with the lyceums was the Chautauqua. Founded in 1874 at Lake Chautauqua, New York, it was originally conceived as a training ground for church school teachers, but soon its appeal was such that its program was broadened to include many aspects of the cultural spectrum. Four years later, the Chautauqua Literary and Scientific Circle was organized to provide a four-year program of home study in history and literature. Summer schools emphasizing music, language, speech, and liberal arts soon became part of the offerings, and a program of correspondence education was developed under the leadership of William Rainey Harper.[3] A Chautauqua Press was set up to print the materials for its variety of courses and, in the late 1800's, Lake Chautauqua became a summer-long center for adult education. Grattan notes that, in some seasons, between 250 and 300 lectures, concerts, and other formal activities were held, not to mention the innumerable informal and unscheduled events.[1] Coming in the space of one summer at one location, this is a very sizeable figure.

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[1] Grattan, p. 156.

[2] Knowles, in Handbook of Adult Education . . . , ed. Knowles, p. 10.

[3] *Ibid.*, p. 15.

While the Chautauqua program involved formal educational opportunities, some of which carried university credit, it also developed rich offerings in its informal program involving a wide range of topics in economic, social, theological, political, and international subjects. It was widely imitated, both by local and regional "Chautauquas" which adhered to the basic principles of the original institution, and by the commercial Chautauqua Circuit, which brought both entertainment and education in tents to rural America.[2]

Knowles sees the significance of Chautauqua in the myriad forms of adult education that it spawned:

> Chautauqua, to this day a thriving adult education institution, is assured a place in history alone by the influence it has had directly on the lives of thousands of individuals. But it merits additional credit for the contributions it has made to other institutions. It pioneered the development of such new forms and methods as the correspondence course, summer school, university extension, and book clubs, which have been adopted by colleges and universities, public schools, and myriad commercial organizations.[3]

He traces the development of these through the closing years of the nineteenth century and the early years of the twentieth century and develops in some detail that which can here be noted only in passing--the development of agricutural education, worker's education, industrial education, programs of adult education in colleges and universities, libraries, public schools, museums, and religious institutions, most of which proliferated and developed substantially during this period.[1]

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[1] Grattan, p. 171.

[2] Knowles, The Adult Education Movement . . . , p. 38.

[3] *Ibid.*

The 1920's mark the beginnings of modern adult education. The American Association for Adult Education was formed in 1926 to serve as a national coordinative body uniting many of the diverse strands of the "adult education movement" and served this function for twenty-five years. In 1924, a Department of Adult Education of the National Education Association was formed which, in the 1930's and 1940's, broadened its service to include adult educators from outside the public school field. Ultimately, these two organizations were dissolved and their functions taken over by a newly formed organization, the Adult Education Association of the U.S.A., in 1951.[2]

The publication, in 1928, of the findings of Edward L. Thorndike's research at Columbia University gave objective substantiation to the growing feeling of many in the field that adults could continue to learn even into the later years of life.[3]

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[1] Ibid., pp. 38-75. It is interesting to note that, although Knowles states that "The dominant theme of this period of development in the American adult education movement was 'multiplication'," (p. 74) he also says that the chief characteristic of religious adult education during the same period was " . . . limited largely to indoctrination in the precepts and tenets of particular faiths," (p. 72) with " . . . only slightly greater creativity . . ." within Protestantism than within other religious groups (p. 73).

[2] Knowles, in Handbook of Adult Education . . . , ed. Knowles, pp. 23-24.

[3] Edward L. Thorndike et al., Adult Learning (New York: The MacMillan Company, 1928).

This study marked the beginning of intensive research in the learning processes of adults which produced many of the changes in adult education methodology during the past three decades.

Professional training in adult education had its beginnings in the 1930's. As early as 1922, the term "adult education" appeared as part of a course title at Columbia University and a department of adult education was established there in 1930, with curricula leading to an advanced degree being established in 1932.[1] Similar programs were established at Ohio State University in 1931 and The University of Chicago in 1935.[2] These institutions, and those that followed them in the development of graduate programs helped to develop trained professional leaders for the field.

By the mid-1930's, then, the field of adult education was beginning to take form as a conscious movement of the corporate concerns of many agencies and individuals for the educational development of adults.

Theological Trends

The changing currents of theological belief during the nineteenth century helped set the framework for the study, and, as will be seen, even greater changes during the period being studied profoundly affected the development of Protestant adult education.

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[1] Cyril O. Houle, "The Emergence of Graduate Study in Adult Education," in Adult Education: Outlines of an Emerging Field of University Study, ed. Gale Jensen, A. A. Liveright, and Wilbur Hallenbeck (Washington: Adult Education Association, 1964), p. 70.

[2] *Ibid.*, p. 71.

William Hordern has chronicled the historical development of Protestant theology in his little volume, A Layman's Guide to Protestant Theology,[1] which is a much more profound and definitive work than its modest title might suggest. He sees orthodox Christianity, which he defines as

> . . . that form of Christianity which won the support of the overwhelming majority of Christians and which is expressed by most of the official proclamations or creeds of Christian groups,[2]

as the basic position of the church from the time of Christ to well into the nineteenth century. Certainly many factors influenced and, in some cases, modified it, but essentially it was the unchanging faith of nearly all Christian people for close to nineteen centuries, and for many of them after that time.

Orthodoxy is that conviction which emphasizes the biblical tradition in its unquestioned literal form. It is rooted in the creedal formulations of the early Christian church, notably the Apostle's Creed and the Nicene Creed. It is that position which defines God in the traditional trinitarian formulation of Father, Son, and Holy Ghost. Orthodoxy sees as central the sinful nature of man rooted in the sin of Adam, and sees in the atoning sacrifice of Christ upon the cross and the manifest grace of God in the Resurrection the proof of Christ's messiahship. From this belief comes the validation of the development of the church and the logic which underlies its authoritarian role in society. Essentially, the orthodox position was that held by most if not all Christians from the time of Christ on, and even following the Protestant Reformation of the sixteenth century, which profoundly altered liturgical and ecclesiastical forms and patterns, most Christians, regardless of denominational loyalty, held essentially these same basic theological convictions.

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[1] William Hordern, A Layman's Guide to Protestant Theology (New York: The MacMillan Company, 1955).

[2] Ibid., p. 8.

However, the effects of the Renaissance and the emergence of the new science led to the marked changes in all forms of culture that usually symbolize the beginning of the "modern period" in historical textbooks. These changes were seen also in the church and profoundly influenced the orthodox theology.

> As man entered the modern world, there was a two-fold threat to orthodoxy. One threat came from outside the Church and spoke through secular philosophies. The other threat came from within the Church itself, where an increasing number of Christians became dissatisfied with orthodoxy.[1]

Hordern traces these threats from without and within the Church. He notes the former's beginnings in the Renaissance with its renewed emphasis on ethical principles. The eighteenth century, with its philosophical emphasis on reason, brought " . . . the strongest secular blows against orthodoxy."[2] The rationalists rebelled against authority that could not be validated rationally and, although many of them were essentially religious men, they began to question many of the bases upon which religious dogma had been built over the centuries.

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[1] *Ibid.*, p. 35. [2] *Ibid.*, p. 36.

At the same time, the rise of the sciences with their emphases on empirical "proof," raised questions which orthodox Christianity could not, for many people, answer adequately. Copernicus' new understanding of the universe and Darwin's theory of evolution were both antithetical to the orthodox position. At first the church refused to acknowledge these "heretical" views, but in time it could not ignore them.

Among social philosophers, Karl Marx became a leading spokesman for a better earthly society and saw religion as a barrier to this goal. "Even among those who did not follow Marx, there was a widespread feeling that orthodox religion was an enemy of man's hope for a better and more decent life."[1] So also said many proponents of the developing field of psychology:

> With the rise of modern psychology, Freud added new charges against religion. Not only was religion outmoded in its world view, the enemy of science and progress, it was also, Freud claimed, wish fulfillment, a childish refusal to face the facts of life. By the end of the nineteenth century it had become increasingly impossible for the intellectuals to hold any religion and almost completely impossible for them to hold orthodox Christianity.[2]

But orthodoxy was also under attack from within the church. Growing denominationalism emphasized varying interpretations of orthodox positions once held unquestionable. Some saw the baptism of babies as deplorable, since " . . . only those who lived the Christian life ought to be in the Church . . . ."[3] Others such as the Quakers, tended to emphasize the authority for every man of the Inner Light or Holy Spirit, and saw it, rather than the Bible, as ultimate authority.

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[1] _Ibid._, p. 40. [2] _Ibid._ [3] _Ibid._, p. 42.

By the seventeenth century, Socinianism, a forerunner to modern Unitarianism, had risen to attack Orthodoxy. It rejected the doctrine of the Trinity as inadequate, the doctrine of original sin as irrational, and the idea of the atonement as immoral and absurd.[1] Its teaching was the mere essentials of living a Christlike life apart from the complexity of orthodox theological formulations, and its emphasis played a significant role in the development of the religious thought which came to its fruition in the Unitarian movement in the eighteenth and nineteenth centuries.

As the world became smaller and Christians more aware of the other religious faiths of mankind, it became increasingly difficult for them to hold to tenets emphasizing the absolute uniqueness of the Christian message. Parallels to many Christian beliefs--the Creation, the Virgin Birth, some of the miracles--were to be found among non-Christian religions. Their scriptures were claimed to be revealed as was the Bible. By what authority, then, could the Christian claim superiority for his faith? These and similar vexing problems arose from the developing studies in comparative religions.

Biblical criticism was another significant development of the nineteenth century. As archeological studies opened up new understanding of ancient manuscripts and the science of hermeneutics afforded the biblical scholar a better interpretation of their meanings, the rethinking of previously unquestioned dogma could not help but take place. The seminaries became centers of this critical research which, in time, began to permeate the churches through the clergy. Biblical criticism discovered two separate Creation stories in Genesis, suggested a textual superiority of the first three Gospels over that of John, long the favorite Gospel of the orthodox, and emphasized the historical dimension of Jesus' life in contrast to the supernatural aspects. All of this proved to be a challenge of magnitude to the forces of orthodoxy.

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[1] _Ibid._, pp. 42-43.

Hordern summarizes this development by saying:

> . . . by the close of the nineteenth century orthodoxy was "sore opprest" and "by schisms rent asunder." And, when speaking of the history of thought, we must not forget that the nineteenth century ends in 1914, not 1900. If we might describe the situation in the terminology of the boxing ring, we might picture it thus: At the close of the round, orthodoxy was saved by the bell (the First World War) and when the next round opened it came out fighting, with new vigor.[1]

By the early twentieth century, the new liberal emphasis in Christianity was beginning to supplant much of the orthodox tradition among the major Protestant denominations. This emphasis included not only the attempt to modernize Christian theology to bring it into line with twentieth century life, but also the refusal to accept religious belief on the basis of external authority alone. A man's belief must be rooted in reason and experience as well, the liberal argued. The position of the liberal led to an emphasis on ethics, on the "Social Gospel," and on the importance of faith for this life, as well as for the next. During the first quarter of the century, liberalism grew rapidly in acceptance, but orthodoxy, in a new form, was far from dead.

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[1] _Ibid_., p. 55.

This new form was called "fundamentalism" and it came to life in a multitude of smaller denominations and sects which mark their beginnings as reactions against and break-offs from the liberalizing major denominations of the late nineteenth and early twentieth centuries. The fundamentalists' first concern was the preservation of orthodox Christianity and their first line of defense was the doctrine of errorless Scripture.[1] Hordern points out that

> Fundamentalism is the response of a certain group of orthodox Christians to the challenge . . . [already portrayed in liberalism] . . . . It narrows itself down to the area which it chooses to defend and makes revelation its front-line defense.[2]

Tremendous conflict between the liberal and the fundamentalist positions took place in the first thirty years of the century and ". . . the Virgin Birth . . . began to run neck and neck with murder and politics for front page layouts, even in such newspapers as the New York Times."[3] By the 1930's, however, a moderation began to appear in both camps. Many liberals became concerned that their emphases, in their extreme forms, could and did lead but to humanism. Fundamentalists, while striving to hold firm to the tradition of orthodoxy, came more and more to accept the inevitable validity of many liberal concepts and interpretations. The secularism of the twenties and the social problems of the depression years led Protestant theologians, in the thirties, to begin to develop new formulations of their faith, and the experiences of World War II and the spread of Communism in succeeding decades helped these new formulations to mature. Karl Barth and Emil Brunner in Europe are the leaders in this developing "neo-orthodoxy" while the names of Reinhold Niebuhr and Paul Tillich symbolize the American emphases within this tradition. In its simplest terms, neo-orthodoxy is an attempt to synthesize what might be called "the best" of liberalism and orthodoxy into an integrative formulation of faith which is consistent with the tradition and heritage of the biblical faith, but it is also able to view and understand it within the framework of the need of modern man.

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[1] Ibid., p. 58. [2] Ibid. [3] Ibid., p. 57.

It is in this setting of theological re-evaluation that the church found itself in the mid-thirties, and the continuing ferment of this re-evaluation played an important role in the development of Protestant adult education in the years that followed.

Christian Education

During the colonial period in America, the sermon was the chief means of Christian education. Ministers in New England and elsewhere were commonly called by their congregations to be "pastor and teacher," and the election-day sermon in New England, as one example of "education," exerted great influence on the elections in these colonies. Bible study took place among adults and most colonial religious education, in the church at least, was for adults, whereas religious education of children was usually found in the homes and regular schools of the communities.[1]

An increasing secularization appears in the early years of our history as a nation--first generally, then particularly in the field of education. A good bit of this secularization in the public schools was a result of the inability of the churches to agree among themselves on what religious teachings should take place in the schools. Thus, Christian education was increasingly left to the churches and ultimately the Sunday school appeared.

The founding of the Sunday school is commonly attributed to Robert Raikes, a printer in Gloucester, England, in 1780. He was concerned that underprivileged children, many of whom worked six days a week in the factories, and none of whom had opportunities for a normal education, might get some instruction on Sundays. Accordingly, he opened his home, paid teachers to provide this instruction at no cost to the children's families, and persuaded the parents to let their children take advantage of it. The idea caught on and spread rapidly.

> A London Society for the Establishment and Support of Sunday Schools throughout the Kingdom of Great Britain was founded in 1785. Two years later it was estimated that the Sunday School enrollment amounted to 250,000.[2]

It was not long before the idea crossed the Atlantic and Sunday schools began to appear in America, where they took on a more distinctly religious character to meet the needs for Christian education already noted to be developing. By 1790, the First Day Society of Philadelphia had been formed for the purpose of religious instruction and the South Carolina Methodist Conference voted to adopt the idea of a Sunday school in every church.[1] By 1816, city Sunday school unions were formed in New York and Boston and in 1824, the American Sunday School Union[2] was formed

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[1] Lewis J. Sherrill, "A Historical Study of the Religious Education Movement," in Orientation in Religious Education, ed. Lotz, pp. 19-20.

[2] William C. Seitz, "Robert Raikes," in The Westminster Dictionary of Christian Education, ed. Kendig Brubaker Cully (Philadelphia: The Westminster Press, 1963), p. 552.

> a) . . . to publish suitable materials for the Sunday school,
> b) . . . to select biblical outlines and teaching aids, and
> c) . . . to evangelize the nation by sending and supporting Sunday-school missionaries.[3]

The program of the A.S.S.U. was promoted by national conventions beginning in 1832, and was carried out largely by lay people in the churches.

In its earliest form, the Sunday school's curriculum was largely the catechisms of the Reformation heritage. By 1810, the Bible had begun to be emphasized in teaching, but mostly at the point of rote memorization stimulated by contests and rewards, which often took so much time there was none left for the consideration of a verse's meaning. In 1825, the New York Sunday School Union issued a set of "selected lessons" for study, with helps for teachers also being provided. This was immediately successful, but it set off a chain reaction which, in a few years spawned so many types of lesson material that the era from 1830 to 1870 has been called the "Babel period of curriculum"[1] This was further complicated by the fact that little if any grading was done, and quite often, particularly in small churches, adults and little children were gathered together to "study the lesson."

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[1] Marvin J. Taylor, "A Historical Introduction to Religious Education," in Religious Education, A Comprehensive Survey, ed. Taylor, p. 17.

[2] Hereinafter referred to as the A.S.S.U.

[3] Taylor, in Religious Education, A Comprehensive Survey, ed. Taylor, p. 17.

Ultimately, the confusion of multitudes of curricula was eased somewhat by the development of the Uniform Lessons. The idea of a Methodist minister and a Baptist layman, the Uniform Lesson Series received official recognition at the A.S.S.U. convention in Indianapolis in 1872. A committee was appointed to choose selected passages from the Bible for study in all Sunday schools. The plan was that Old Testament and New Testament sections would be studied in alternate quarters of the year, and that the entire Bible would be covered in a seven year period. This pattern has been followed, with some modifications,since its inception and the Uniform Lessons are still the most widely used form of study material in Protestantism today. Until 1925, the plan provided but one outline for all ages, but in that year, a separate outline was developed for children, and in more recent years, a broader principle of grading has been introduced. In its present form, outlines for the Uniform Lessons are prepared cooperatively by the participating denominations, but actual lesson material, based on these outlines, is written and published by the denominations themselves.[2]

During the mid-nineteenth century, national Sunday School conventions appeared, being held at irregular intervals from 1832 to 1872 and every three years thereafter. The first World Sunday School Convention was held in 1889.[1]

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[1] Ibid., p. 18.

[2] "Curriculum Prodedures of the International Council of Religious Education" (Chicago: International Council of Religious Education, October 21, 1946). (Mimeographed.)

The educational work with adults during this period was limited primarily to adult Bible classes, which will be examined in the next section, and leadership training for teachers, which had its beginning in the mid-nineteenth century.

In the 1870's, the participation of Canadian representatives in the A.S.S.U. led to a change of name to that of the International Sunday School Association.[2] In 1910, boards of education of several denominations, feeling it difficult to work through the I.S.S.A., banded together to form the Sunday School Council of Evangelical Denominations. Tension was high and the two organizations existed side by side for twelve years as competitors until they merged, in 1922, to form the International Council of Religious Education with a membership of thirty-one denominations. Taylor comments:

> Here both lay and professional, denominational and interdenominational interests were combined in a flexible structure designed to meet the existing and newer needs of the churches and councils. The I.C.R.E. continued its existence, frequently expanding as new educational emphases demanded, until its merger in 1950 with other interdenominational agencies to form the National Council of Churches.[3]

During the first ten years of its existence, the I.C.R.E. focused its emphasis on the setting of objectives and goals, but by the

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[1] Sherrill, in Orientation in Religious Education, ed. Lotz, p. 22.

[2] Hereinafter referred to as the I.S.S.A.

[3] Taylor, in Religious Education, A Comprehensive Survey, ed. Taylor, p. 21.

1930's, it had become the most influential single agency in the United States in the field of religious education.[1]

During the closing years of the nineteenth century and the early years of the twentieth century, many new facets of Christian education activities were developed. Among them was the beginning, in 1881, of the Christian Endeavor movement which was to become the primary organization of Protestant work with youth until the development of denominational youth organizations in the 1930's. The beginnings of the vacation church school and weekday religious education took place near the turn of the century, and the success of Chautauqua led to the development of the summer conference or camp as a signficant medium for the Christian education of adults and children alike.

By the 1920's, the influence of John Dewey being felt among Christian educators, considerable rethinking of the nature of curriculum took place. Traditionally, of course, Christian education had been content centered. More specifically, it had been Bible and catechism centered. Now the pressure was brought upon the I.C.R.E. to give leadership in the development of new approaches to curriculum building.

> Under the leadership of W. C. Bower, W. W. Charters, and Paul H. Vieth, the International Council of Religious Education in the 1920's undertook a full-scale restudy of Protestant curriculum, and began the development of an "International Curriculum of Religious Education." This curriculum

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[1] Sherrill, in Orientation in Religious Education, ed. Lotz, p. 24. The complete story of the history of the I.C.R.E. will be found in William Clayton Bower and Percy Roy Hayward, Protestantism Faces Its Educational Task Together (Appleton, Wisconsin: C. C. Nelson Publishing Company, 1949).

> never materialized, but it influenced the later direction of Protestant curriculum by establishing firmly the importance of the developing and growing experience of the pupil as the center of the process of religious education.[1]

It should be noted that actual curriculum never materialized, but a comprehensive Curriculum Guide was developed by the I.C.R.E. in the early thirties and used by a number of the cooperating denominations in the planning and developing of their own curricula. It was not seen as a new curriculum, but rather as a basic guide for the building of curricula.

> The Curriculum Guide undertakes to set forth in organized form the basic principles, objectives, and procedures that are considered essential in the development of a comprehensive program of Christian religious education. . . .
>
> The Curriculum Guide is not in any sense a new or separate set of lesson courses. As its name implies, its purpose is to furnish a guide to the production and development of curriculum materials and programs in the field of Christian education. It deals with all the different phases of a complete curriculum, using that term in the broad sense, including children's work, young people's work, adult work, leadership training, church school administration, vacation and weekday church schools, and any other phase of work included in the educational program of the church.
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> . . . .
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> The Curriculum Guide is intended for the use of curriculum makers. It should be of particular interest and help to denominational publishers, editors, lesson and story paper writers, field secretaries, and for study and review by individuals and classes interested in the development of a complete and adequate curriculum of Christian education. Since it represents the present-day thought of the recognized educational leaders of the Protestant churches in the United States and Canada, it will undoubtedly receive thoughtful consideration and exert a wide influence.[2]

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[1] D. Campbell Wyckoff, "The Curriculum and the Church School," in Religious Education, A Comprehensive Survey, ed. Taylor, p. 105.

[2] "The International Curriculum Guide for the development of a comprehensive program of Christian education; Book Four: Christian Education of Adults" (Chicago: The International Council of Religious Education, 1934), unnumbered prefatory page. (Mimeographed.)

As has been noted previously, during the closing years of the nineteenth century and the opening years of the twentieth century, the focus of Christian education was primarily upon the education of children and youth. As will be seen, it was in the 1930's that a new concern for adults began to emerge. However, before turning to that story, we shall look briefly at the development of Protestant adult education during the years prior to the '30's. Much of the story has been told already in the sections of this chapter, but several factors should be noted within the framework already established.

Protestant Adult Education

Except for the sermon, few educational opportunities for adults were available in the churches prior to the mid-nineteenth century. Although, as we have seen, the early 1800's saw the rapid development of the Sunday school movement, Knowles reminds us that "The mission of this movement was completely doctrinal and its clientele was exclusively children."[1] But the latter half of the century marked the appearance of three very significant factors in the development of Protestant adult education. These, plus the early development of adult education in the I.C.R.E., are noted below.

The Adult Bible Class Movement

There is no record of exactly when organized Bible classes for adults were begun, but Fred Willkens refers to several which date well back into the nineteenth century, including the Judson

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[1] Knowles, The Adult Education Movement . . . , p. 22.

Bible Class of the Baptist Church of Holidaysburg, Pennsylfania, which was founded in 1843.[1] Certainly the latter half of the century saw the emergence of this movement. The Uniform Lesson material was its primary curriculum source, although many independent publishers were quick to see the possibilities in the field and produce their own lessons and study guides.

The "Baraca-Philathea Movement" was one of the largest movements of classes bound together in a fellowship and organization. The Baraca Class of the First Baptist Church in Syracuse, New York, was begun with eighteen young men in 1890, and six months later had 150 members.[2] Its emphasis was on fellowship and service as well as Bible study and its success spread to other churches rapidly, to the extent that by 1905 there were some 500 Baraca classes in New York state alone.[3] "Baraca" means "happy" or "blessed," as used in II Chronicles 20:26, and a major emphasis of the movement was that of the fellowship of its members. Willkens says that it was the aim of every Baraca class to " . . . make happy every young man who comes within our circle,"[4] and the pattern of the class was to close every meeting with a "five-minute handshake."[5]

The success of the Baraca movement led to the organization of similar classes called "Philathea Classes," for young women in 1898, usually in churches where Baraca classes were already organized.[6] The name, "Philathea," comes from the Greek and means "lovers of God."[1] This movement reached its crest in the early 1900's, but many Baraca and Philathea classes continued for years in individual churches.

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[1] Fred H. Willkens, p. 103. [2] _Ibid._, p. 106. [3] _Ibid._
[4] _Ibid._, p. 107. [5] _Ibid._, p. 108. [6] _Ibid._

Other classes, with distinctive names and a particular appeal to specific age and sex groups, proliferated during this period near the turn of the century, and large churches would often have as many as twenty to thirty different classes, often very much in competition one with the other for large memberships and attendance awards.

The concept of the Home Department of the church school for those--usually the elderly--who could not attend the regular classes, was started by the New York State Sunday School association in 1881, and also spread rapidly to many churches in a number of states.[2]

In 1905, at the International Sunday School Convention in Toronto, the need for leadership of the Adult Bible Class movement was made apparent; in 1907, Mr. William Pierce became a member of the I.S.S.A. staff to promote the movement; and by 1910, adult work had become a department in sixty-three state and provincial Sunday school associations.[3]

Fred Willkens notes several characteristics of the Adult Bible Class movement. Among them were its concern with organization and administration, with an emphasis on manuals, officers, committees, class names and mottos, and detailed records used in the vying for awards and banners.[1] Another was the emphasis on social and service activities ranging from temperance rallies to baseball leagues and from missionary emphases to community service projects.[2] One wonders at the amount of real education that took place, and Willkens suggests an answer:

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[1] The Development of the Sunday School, 1780-1905. The Official Report of the Eleventh International Sunday School Convention, Toronto, Canada, June 23-27, 1905 (Boston: Executive Committee of the International Sunday School Association, 1905), p. 276.

[2] Fred H. Willkens, pp. 109-110. [3] *Ibid.*, pp. 106-107.

> The Adult Bible Class Movement might have been an infinitely greater force today if that boundless enthusiasm of the first two decades had been directed into educational channels. What was to be primarily a study program became a mass movement. The leaders were unable to cope with the situation. In most cases they were promoters rather than educators. The lay leaders knew very little about educational objectives, and failed to see the dangers threatening the movement. These were the days of certificates and emblems, of banners and slogans, of parades and marching songs.[3]

Actually, this lack of emphasis upon educational factors led to great dissatisfaction in the Adult Bible Class movement on the part of men like George Albert Coe and William Rainey Harper, professionals in the field of education, whose concern was the development of better educational standards. This distress led ultimately to the founding of the Religious Education Association in 1903, an organization which has

> . . . stimulated a more scholarly approach to problems in religious education, has pioneered in the scientific approach to problems in religious education, and has served as a liaison between the modern form of the religious education movement and other closely related fields.[4]

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[1] Ibid., pp. 117-119. [2] Ibid., pp. 119-121.

[3] Ibid., p. 121.

[4] Sherrill, in Orientation in Religious Education, ed. Lotz, p. 23.

The Chautauqua Movement

The Chautauqua movement has already been noted as a primary factor in the development of general adult education.[1] This movement must also be seen as clearly significant in the development of Protestant adult education. Although Chautauqua began, shortly after its original conception as a facility for the training of Sunday school teachers, to broaden its program into many fields, it must not be forgotten that it did continue to bring a basically religious dimension into its sessions. It set into the framework of the camp meeting, previously something essentially emotional and evangelistic, a program of activities that were essentially educational in nature. In 1878, the Chautauqua School of Theology was organized with its goal to provide courses of instruction by correspondence and, even today, its program continues in new and varied forms, but basically grounded in the concerns of religious adult education. Chautauqua played a significant role, then, in the development of both secular and religious adult education.

The Uniform Lesson Series

As with Chautauqua, the development of the Uniform Lessons, beginning in 1872, has already been noted in another context.[2] The Uniform Lessons are significant in this context, however, since they have formed the foundation for the vast bulk of Protestant adult education from the latter part of the last century even to the present time. The writer, in gathering data for this study, read and discussed many of the "new curriculum" forms used by the denominations studied. After much discussion, however, invariably the comment was made to the effect that "of course, the Uniform Lessons are still our most widely used materials for adults." Although subject to many criticisms--both educational and theological--the Uniform Lessons have been and continue to be the dominant form of Protestant adult education in the twentieth century to date. Among those who feel this strongly is the Rev. Richard E. Lentz, former Director of Adult Work for the I.C.R.E., who says:

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[1] Supra, pp. 33-34. [2] Supra, p. 46.

> An important doctoral study could be made of the development of the Uniform Lesson Series. Probably nothing has been more significant to the growth of Protestant adult education for nearly a century.[1]

As late as the early thirties, practically no Protestant adult education existed apart from the Uniform Lessons and some similar types of material produced by independent publishers used according to the pattern developed in the Adult Bible Class movement. However, the curriculum guides issued by the I.C.R.E.[2] and the development of the "Learning for Life" program, which will be examined in the next chapter, began to bring about changes in this pattern.

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[1] First interview with Dr. Richard E. Lentz, Executive Director, Churchwide Leadership Development, United Christian Missionary Society of the Disciples of Christ, and former Director of Adult Work of the International Council of Religious Education and the National Council of Churches; Indianapolis, Indiana, May 8, 1964.

[2] *Supra*, pp. 48-49.

Adult Education in the I.C.R.E.

At the time of the formation of the I.C.R.E. in 1922, the I.S.S.A. had an elaborate organization for the promotion of adult work among the churches. Bower and Hayward describe it thusly:

> The program consisted primarily of the Organized Adult Bible Class Movement, with adult Bible classes in local churches and an Adult Bible Class Federation. The contest was relied upon as a promotional device, but it was given educational content by the use of a special "Four Square Contest" in which winning depended upon more than numbers. The objectives of the division were six in number: Bible study, evangelism, church and church-school leadership, home religion, community service, and world-wide missions.[1]

In spite of this emphasis in the I.S.S.A., adult work in the new I.C.R.E. was slow in getting started. Although the educationally sound concern to get away from the "contest" approach noted above was present, there was no clear agreement as to what should take its place. Many religious educators still felt that adults beyond age twenty-five just could not learn and argued that it was a waste of time and money to try to develop any program of real adult education for the churches. While this attitude prevailed during the first few years, the publication of Thorndike's study and the growing concern of the I.C.R.E. for a program of adult education led to the calling, in 1930, of Harry Munro to the I.C.R.E. staff as the first Director of Adult Work. With his coming, the story of adult education in the I.C.R.E. really begins, and to this story we will turn in the next chapter.

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[1] Bower and Hayward, pp. 133-134.

The "foundations" of this study, therefore, are to be found in the developments within the fields of adult education, theological thought, and Christian education which come together in a focus on Protestant adult education. The history of the latter is still quite sketchy until the beginning of the 1930's. From then on, however, it takes a more significant form and becomes the story which this study seeks to relate.

CHAPTER III

THE U.C.A.M. PERIOD, 1936 - 1945

This study marks its point of beginning with the founding of the United Christian Adult Movement[1] in 1936, for this movement was probably the most significant nationwide interdenominational effort carried on cooperatively by the major denominations and other agencies in the fields of adult and Protestant Christian education during the first half of the twentieth century. Its program set the tone for adult education in the churches during the late thirties and forties and marked the beginning of a solidly grounded program of Christian education for adults within Protestantism.

However, this movement--important as it was--was overshadowed by the personality of the genius behind it, Harry Munro. He was undoubtedly the key figure in Protestant adult education during the period covered by this chapter and it was his leadership that gave unity and direction to the multifarious activities of the U.C.A.M. This chapter might well be titled "The Harry Munro Period," were it not that such a designation would tend to overlook the important parts played by the many who worked with Munro in the pioneering of a program of adult education for

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[1] Hereinafter referred to as "U.C.A.M."

Protestantism. It is important, however, to know something about this man behind the movement before proceeding with the larger story.

Harry C. Munro

Born in 1890 in Petosky, Michigan, of Canadian extraction, Harry Munro went, at age nineteen with an eighth grade education, to visit an uncle in Hiram, Ohio. There he learned about Hiram's Prep School and College, and, even though he was much older than his classmates, set out to complete his college education. While doing this, he married, and also joined the Disciples of Christ Church in Hiram, an experience which ultimately led him to decide he wished to give his life to religious work.

In 1916, the United Christian Missionary Society of the Disciples of Christ asked him to go to Alaska to "explore" the possibilities for mission work in that territory. After two years of traveling by train, horseback, and dogsled throughout Alaska, he reported back to his denomination that " . . . the Methodists and Presbyterians are doing a good job; we have no business being here."[1] This was typical of a forthrightness that was to characterize his entire life.

Following the period in Alaska, Munro served a church in Tacoma, Washington for a year, then for three years taught at Spokane University in Washington, where he served a church and secured a Master's degree in psychology. After another teaching position at the University of Oklahoma and another church "on the side," he was called, in 1924, to the Christian Board of Publication of the Disciples of Christ as Editor of Youth Publications. During his five years in this position, he founded the Bethany Church School Guide which developed a significant program of leadership education for use with the curriculum of the Disciples of Christ. A year's leave of absence at Transylvania College in Kentucky brought him another Master's degree--this one in Religious Education--and helped him begin to develop his basic philosophy of religious education which was to be expressed in some thirteen books and hundreds of articles over the next thirty-five years.

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[1] Interview with Mrs. Anna Laura Munro Gebhard, daughter of Harry Munro and custodian of his writings; Red Wing, Minnesota, March 26, 1965. All information relating to Dr. Munro's early life comes from this interview.

In 1929, Munro was called to the staff of the I.C.R.E. as Convention Manager for the 1930 International Sunday School Convention in Toronto. Although this was only a one-year appointment, the I.C.R.E. leadership quickly recognized his ability and, when the Convention responsibilities had ended, appointed him Director of Adult Work and Field Administration for the I.C.R.E. Since the first half of this portfolio was an altogether new position in a relatively uncharted field of endeavor, and the latter half held in it the responsibility for overseeing an already existing program whereby the creative activity of the I.C.R.E. might be related to cooperative religious education activities in states, counties, cities, and even local churches throughout the country, it is quite understandable that adult education received the short end of the division of Munro's time. His annual reports indicate "sixty-five days,"[1] "thirty-one days,"[2] "twenty percent,"[3] and "seventeen percent,"[4] as the amounts of time given to his adult work responsibilities during his first four years in the work. This troubled Munro tremendously, since he was deeply concerned with the development of a sound program of adult education in Protestantism fostered through the I.C.R.E. As early as 1932, he stated forthrightly in his report:

> Since nearly all of our constituent units have found it impossible by themselves to provide leadership for this work, the question arises whether this important field is perhaps one in which an even larger merging of resources through the International Council would result in a more adequate service to the total constituency to which we are severally and unitedly responsible.[5]

This theme was to be echoed in his annual reports for several years, for he was deeply aware of how little time his schedule allowed him to develop a field so much in need of developing. But it was the depth of the Great Depression, and the I.C.R.E. staff had already taken a voluntary salary reduction because of reduced income,[1] so Munro's pleas, although valid and supported by all concerned, could not be heeded. He did find, however, his relationship with the I.C.R.E. staff during this period extremely stimulating. This group formed a closely knit unit of dedicated men and women who were pioneering in the development of co-operative religious education in many fields of endeavor.

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[1] The International Council of Religious Education Yearbook, 1932 (Chicago: International Council of Religious Education, 1932), p. 37.

[2] The International Council of Religious Education Yearbook, 1933 (Chicago: International Council of Religious Education, 1933), p. 31.

[3] The International Council of Religious Education Yearbook, 1934 (Chicago: International Council of Religious Education, 1934), p. 28.

[4] The International Council of Religious Education Yearbook, 1935 (Chicago: International Council of Religious Education, 1935), p. 26.

[5] International Council . . . Yearbook, 1932, p. 39.

Despite these handicaps, the early thirties produced the beginnings of the creative development of a Protestant adult program that was educationally sound. A conference of thirty-three professional workers in Chicago in 1930 concentrated upon an experimental "Program and Study Guide for Adult Work in the Local Church" and in 1931 a bulletin on "The Religious Education of Adults" was published.[2] The developing philosophy of adult religious education was espoused by Munro in his 1932 report:

> Among those who understand and trust the educational method as man's intelligent and skillful cooperation with God in accordance with his own design and modes of operation in human life, adult religious education is coming to mean much in addition to effective Bible class work. Its scope, its responsibilities, and its significance are recognized as church-wide and community-wide.[3]

He continued this report with the development of what he felt to be the essential functions of religious adult education. They ranged far beyond the usual Bible-study which comprised most adult education in the churches of that time, and included education for parenthood, concern with social issues, growth in personal devotional life, and outreach to those beyond the church. Further, adult education, for Munro, was seen as fundamental to the total life of the church and not merely an age-bracket of the Sunday school.[1]

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[1] Bower and Hayward, p. 36. [2] *Ibid.*, p. 135.

[3] *International Council . . . Yearbook, 1932*, pp. 38-39.

But Munro was not alone in espousing many of these newer concepts of adult education in the church, for by the early thirties much of the creative development of religious adult education programming was beginning to take place through C.R.E.A.

The Committee on the Religious Education of Adults

In 1928, the Educational Commission of the I.C.R.E. was formed with the responsibility for overseeing the development of educational program in the I.C.R.E. It functioned through eight committees, each with a specific area of concern: Central Committee (general supervision), Improved Uniform Lessons, Group Graded Lessons, Religious Education of Children, Religious Education of Youth, Religious Education of Adults, Leadership Training, and Church School Administration.[2] These committees had on them those persons representing their denominations and state, county, and local councils of churches in the specific phases of religious education represented by the committees. Some of the members of committees were paid staff personnel, others were volunteer representatives, and each committee met once, twice, and sometimes more often each year to consider philosophy and program in depth before bringing its reports and recommendations to the Education Commission for yearly approval and action.

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[1] _Ibid._, p. 39. [2] Bower and Hayward, pp. 34-35.

The Committee on the Religious Education of Adults,[1] then, was the group of persons, representing many facets of adult programs in denominations and councils of churches, which served as the creating and working body of which the Director of Adult Work was executive. In its early years, since few denominations and practically no councils of churches had staff personnel in adult work, C.R.E.A. was able to do very little compared to many of its more fully developed and represented sister committees, such as those related to children's work and the Uniform Lessons. One of its original members recalls the 1929 C.R.E.A. meeting which was attended by a total of three people.[2] However, with the coming of Harry Munro to the I.C.R.E. staff, the functions of C.R.E.A. began to enlarge and by the early thirties, the Director's annual reports described in detail the activities of C.R.E.A. as the work of the Department. Wilbur Parry, an early member of C.R.E.A. noted that

> . . . most movements need a leader and an atmosphere of support. In the developing religious adult work of the thirties, we had both--in Harry Munro and a hard-working and dedicated C.R.E.A.[3]

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[1] Hereinafter referred to as "C.R.E.A."

[2] Interview with M. Leo Rippy, retired, former Director of Adult Work, Board of Education of the Methodist Church, and former member of C.R.E.A.; Nashville, Tennessee, December 8, 1964.

[3] Interview with Wilbur Parry, Assistant General Secretary, National Council of Churches, former Director of Adult Work, Disciples of Christ, and former member of C.R.E.A.; New York, September 11, 1964.

In 1932, C.R.E.A. undertook the preparation of five units of study for adults, and became represented on a newly created special Joint Committee on Parent Education, made up of members of the committees responsible for children's, youth, and adult work, and leadership training.

For several years in the early thirties, C.R.E.A. concerned itself with the development of Book IV of the Curriculum Guide[1] entitled "Christian Education of Adults." Although never published, Book IV was produced in mimeographed form in 1934, with a total of 234 pages.[2] The Curriculum Guide had never been intended for popular distribution, but rather became the working document of basic philosophy and objectives for denominational publishers, editors, and program personnel. Based on the principle of education beginning in experience, as did the entire Curriculum Guide, and emphasizing objectives and fundamental directions, Book IV introduced an entirely new concept of adult education into a field which, at the time, was almost wholly content-centered, with the Bible being the content. In describing Book IV, Harry Munro stated, in his 1935 report to the I.C.R.E., that C.R.E.A. had added to the basic objectives of Christian education developed for the entire Curriculum Guide two further objectives which were felt to be of particular concern to adults. One dealt with the home and its vitally significant role not only in the nurture of children, but also in the continuing nurture of adults. The second added by C.R.E.A.

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[1] Cf. supra, p. 49.

[2] "The International Curriculum Guide . . . Book IV . . . ."

> . . . states the objectives of Christian education, not in terms of growing persons, but in terms of social ideals and the structures of group life.[1]

These concepts marked a new understanding of the nature of the educational development of adults only beginning to be perceived among religious educators. Although one person interviewed remarked that Book IV " . . . used too much of the language of the International Council--which means to use as many words as possible to say something . . . ,"[2] its acceptance and use appears to have been fairly general. Paul Vieth, who was C.R.E.A. chairman at the time and deeply involved in the development of the entire Curriculum Guide, and particularly Book IV, states that it was used and used significantly. He cites the Presbyterian Faith and Life curriculum[3] as " . . . easily traceable back to the theological revolution and the Curriculum Guide."[4]

But the creative chemistry of Harry Munro's leadership and the astute concern and boundless energy of C.R.E.A. in the mid-thirties was not content merely to produce its part of the Curriculum Guide. Munro was never content with one project; he always was starting on several new ones before the first one was done. In his Annual Report for 1935, he stated that

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[1] International Council . . . Yearbook, 1935, p. 26.

[2] This statement was made by one who was active in the C.R.E.A. at the time, but who requested anonymity, for obvious reasons, if it were quoted in the paper.

[3] See Chapter VIII.

[4] Interview with Paul H. Vieth, retired, former Professor of Christian Education, Yale University Divinity School and former member and chairman of C.R.E.A.; New York, October 1, 1964.

> Book Four lays a much-needed foundation for a great forward step in the development of an adequate curriculum for adults.[1]

Just a few lines later, however, he introduced the department's next project, based on the previous one, by noting that

> Probably the most significant and far-reaching development of the year has been the preparation of a proposed guided study program--practical step [sic] based upon the foundations laid in Book Four of the Curriculum Guide.[2]

He then described this new program with enthusiasm. It utilized the principle of elective study and was adaptable to individual and local needs and interests. It had balance and yet comprehensiveness in the offerings available. It was based on the radically different concept that adults are mature enough to guide their own religious educational development through the choice of such units of study as they feel are relevent to their needs and interests at the moment. This new program was Learning for Life. Although introduced in 1935, it soon became the basic structure of the U.C.A.M. and, as such, will be examined in some detail in a later section.[3]

Protestant adult education had found a basic program upon which it was to build in the immediate years that followed. Munro stated:

> The new guided study program gives the Committee a very concrete task around which to organize its future work.[4]

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[1] International Council . . . Yearbook, 1935, p. 26.

[2] Ibid., p. 27. [3] Infra, pp. 87-94.

[4] International Council . . . Yearbook, 1935, p. 27.

In the next paragraph, he made his, by now annual, plea for full-time I.C.R.E. leadership in adult work.[1]

Harry Munro had a tremendously fertile mind, a fact alluded to by all who knew him, and his energy was seemingly boundless. S. J. Patterson, who worked closely with Munro for years, relates an anecdote about him:

> He came to my office in Richmond to plan a program. We met all morning and he took a 2:30 train to Washington. The next morning, I received a complete copy in detail of our entire program which he had worked out on the train in its two hour trip and sent to me from Washington. He was one of the most productive workers known, as capable a man as any he worked for on the C.R.E.A. . . . and much more than some.[2]

Seemingly, he was the "right man in the right place at the right time," for Book IV led to the Learning for Life program which, in turn, led to the most significant contribution of all, the U.C.A.M.

The Lake Geneva Conference - 1936

The reader of International Journal of Religious Education, the official publication of the I.C.R.E., could not miss the bold headline to an article in the June, 1936 issue: "A United Adult Movement." What followed was a two-page description of an altogether new venture in cooperative adult work.[3] The article described the concern felt by members of C.R.E.A. and the Adult Work Professional Advisory Section of the I.C.R.E., a gathering of Protestant adult educators which met yearly,[1] for " . . . an aggressive and united adult movement within the church . . . "[2] It was felt that for good adult education truly to penetrate all of Protestantism something more than national committee meetings was necessary. It was the hope of the leaders that a real movement might evolve. The article rallied interest with these words:

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[1] Ibid., p. 28.

[2] Interview with S. J. Patterson, Executive Secretary, Presbytery of John Knox, The Presbyterian Church in the U.S., former Secretary of Adult Education and Men's Work, The Presbyterian Church in the U.S. (1933-1958), former Director of United Church Men, National Council of Churches (1958-1961), and former member and chairman of C.R.E.A.; San Antonio, Texas, February 25, 1965.

[3] "A United Adult Movement," in International Journal of Religious Education, XII, No. 10 (June, 1936), 18 and 34.

> When adults unite for a movement, even cynics will indeed agree that something has happened. And it is in part because Christian adults find themselves in a world in which many things have happened that they discover the necessity, the inevitability of life-long learning. They must themselves engage in a "movement."[3]

This idealism reflected the mood and spirit of the times. The depression had begun to wane and the war clouds on the far horizon were not yet seen as a serious concern. The liberal theology, with its emphases on the inherent goodness and limitless possibilities of man, was at its zenith. Adult education in the secular milieu was growing and people who attended a well run evening class during the week were beginning to look for the same kind of quality in their adult class at church on Sunday.

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[1] Wheras C.R.E.A. was an appointed committee with systematic "official" representation from those denominations and agencies which were constituent members of I.C.R.E., the "section" was a larger, informally organized body of people interested in adult work. It met yearly, in mid-winter, at the time of the I.C.R.E. annual meeting. Many members of C.R.E.A. attended the section meetings also, which provided a valuable forum for the discussion of C.R.E.A. proposals among a wider representation of those concerned with adult education.

[2] International Journal, XII, No. 10, 18. [3] Ibid.

It was also the time of the development of movements. Inside and outside the circles of religious education, people were organizing themselves into movements for many worthy purposes. Just two years before, the I.C.R.E.'s youth department had founded the United Christian Youth Movement with its theme, "Christian Youth Building a New World," and this U.C.Y.M., as it was called, had been highly successful in binding Christian youth together in common purpose and fellowship.[1]

Munro described his plan for the new adult movement thusly:

> Just as leaders of youth two years ago were captivated by the dream of a united Christian youth movement, so leaders in adult education have caught the vision of a corresponding movement in adult life. Not that a made-over youth program will suffice. Rather, the crucial and soul-searching experiences through which millions of Christian adults are passing these days may form the basis of a movement indigenous to adult life.[2]

There is near unanimous agreement among the seven persons interviewed by this writer who were members of C.R.E.A. at the time[3] that the U.C.A.M. was not a carbon-copy of the U.C.Y.M. Although, perhaps, the success of the latter was a factor which stimulated certain aspects of the U.C.A.M., those interviewed feel that some form of United adult movement would probably have emerged whether there had been a U.C.Y.M. or not. Dr. Vieth states that

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[1] Bower and Hayward, p. 128.

[2] The International Council of Religious Education Yearbook, 1936 (Chicago: International Council of Religious Education, 1936), pp. 24-25.

[3] Messrs. Rippy, Parry, Vieth, and Patterson, previously identified (supra, pp. 64, 66, 68), and the following:
--John Lobingier, retired, former Education Secretary, Congregational-Christian Churches, and former member and chairman of C.R.E.A.; Winchester, Massachusetts, September 7, 1964.
--Earl F. Zeigler, retired, former Editor of Adult Publications, The Presbyterian Church, U.S.A., and former member of C.R.E.A.; first interview, Philadelphia, Pennsylvania, October 2, 1964.
--Mrs. Susanna Crowe, homemaker, former Vice-President, National Council of Church Women, and former member of C.R.E.A.; first interview, Peoria, Illinois, November 13, 1964.

> . . . we felt that we had to get down to where the people were to get primarily into the churches. This was our first concern and, although we were aware of the U.C.Y.M., we were not bound to its pattern.[1]

Mr. Parry comments on how this projected movement was understood by those responsible for it before it had even held its first meeting:

> Here the adult work program began to think in terms of adults as persons, not as means to an end--running the church, paying the bills, and teaching Sunday school classes. We began to realize that adults could still learn and ought to grow personally as well as to "support the church." Up to this time, there had been little of this. If adults were to be leaders, there had to be some form of spiritual enrichment for them. That is why we envisioned a "movement."[2]

The concerns of C.R.E.A. were supported by the Education Commission, which approved the calling of a conference at Conference Point Camp, Lake Geneva, Wisconsin[3] from July 27 to August 6, 1936.

It was recognized that a movement of the scope envisioned by C.R.E.A. members would necessarily have to be founded upon many bases of operation. Therefore, a number of organizations felt to be concerned about Protestant adult education were invited to be represented at the conference. Some of these were professional advisory sections within the I.C.R.E.,[1] others were interdenominational agencies similar to the I.C.R.E. but focused primarily in fields other than Christian education, while still others were secular or quasi-secular agencies concerned with adult education. The organizations invited to the Lake Geneva conference, with asterisks denoting those which actually were represented, were:

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[1] Interview with Paul Vieth.

[2] Interview with Wilbur Parry.

[3] A conference site owned by the I.C.R.E.

*Adult Work Professional Advisory Section, I.C.R.E.
American Association of Adult Education
Council of Church Boards of Education
*Directors of Religious Education Professional Advisory
    Section, I.C.R.E.
*Federal Council of Churches of Christ in America
*Fellowship of Reconciliation
Foreigh Missions Conference
*Home Missions Councils
*Missionary Education Movement
National Board of the Y.M.C.A.
*National Board of the Y.W.C.A.
*National Council of Federated Church Women
National Federation of Men's Bible Classes
*National Council of Parent Education
*National Women's Christian Temperance Union
*Pastors' Professional Advisory Section, I.C.R.E.
*Professor's Professional Advisory Section, I.C.R.E.
United States Office of Education
United Stewardship Council
United Youth Movement Committee[2]

The denominations and state councils of churches which were members of the I.C.R.E. were invited, and urged to send persons representing a wide geographical and interest (such as missionary education, temperance, and social action) distribution. Thus, it was hoped that the movement would provide an administrative structure far more representative than was the C.R.E.A.

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[1] Cf. supra, footnote 1, p. 69. Other professional advisory sections of the I.C.R.E. were similar to the Adult Work Professional Advisory Section described therein.

[2] United Christian Adult Movement: Report of the Lake Geneva Conference, July 27-August 8, 1936 (Chicago: United Christian Adult Movement, 1936), p. 13.

Attendance was well distributed, with twenty denominations and thirty-two states and provinces represented. A total of 207 people attended the conference, tabulated vocationally as follows:

Directors of Religious Education	6
General Church Executives	2
Lay men and lay women	61
Members of staffs of interdenominational or non-denominational agencies	10
Members of denominational missionary education staffs or missionaries	17
Members of denominational religious education staffs	37
Pastors	64
Professors	10[1]

Paul Vieth, C.R.E.A. Chairman, acted as General Conference Chairman and Harry Munro served as Executive Secretary, with the many leadership responsibilities being borne by C.R.E.A. members or others closely related to the movement-idea. In addition, speakers and other resource leaders, representing fields related to Protestant adult education, were present part or full time.[2] Although C.R.E.A. personnel took the major leadership roles, it was hoped that a joint administrative provision might develop with the official founding of the movement. This joint administration was developed, as we shall later see, in 1937, first in a U.C.A.M. Commission and then later in the C.R.E.A. expanded to include representatives from the other sponsoring agencies.

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[1] _Ibid._, p. 17.

[2] _Ibid._, pp. 18-19, contains a complete list of leadership, and, pp. 150-157, contains the list of all participants in the conference.

The Steering Committee set as the purpose of the Conference the following:

> Its task is to define, plan, and launch an aggressive movement in Christian education and social action among the adult forces of American Protestantism. This movement is expected to set goals and stimulate and guide activities such as to:
> 1. Revitalize the Christian experience of hosts of adult Christians and help them regain that lost radiance and spiritual power necessary to withstand modern secularism.
> 2. Identify personal religious growth with Christian social action and relationships as equally indispensible components of Christian education.
> 3. Engage the church's inert adult masses in united, intelligent, constructive Christian action to remedy the intolorable social, economic, political, and international situations of our day.
> 4. Associate Christian adulthood with Christian youth in achieving cooperatively a Christian world.
> 5. Implement the church's social ideals and pronouncements with appropriate effective action; undergird the church's policies and programs of social action with adequate intelligence, knowledge, skill, and endurance.
> 6. Unify the churches as an instrument through which the will of God may be increasingly realized in the development of the Kingdom of God among men.[1]

The activities of the conference were different from those usually planned for religious adult conferences of the time, as is illustrated in an anecdote related by Munro, who told of one delegate who was lauding the "new approach" of the conference. When asked what he meant, he replied:

> No one is making speeches, and everyone is hard at work as though he carried some great responsibility. . . . A conference without a lot of speeches is surely something new.[2]

Only a half-dozen formal addresses dotted the program and " . . . Talking and listening were subordinated to a process of cooperative group thinking throughout."[3] Members of the conference divided themselves into ten commissions. Each of these commissions emphasized one aspect of the larger scope of religious adult education and was numbered by Roman numerals from I to X. With the exception of Commission IV ("Citizenship and Community Life") and Commission VI ("Education and Character"), which were merged into one, each met independently at least once and several times more often than once each day throughout the conference. These commissions were:

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[1] *Ibid.*, p. 16. [2] *Ibid.*, p. 20. [3] *Ibid.*

I. Personal Religious Living
II. Christian Home and Family Life
III. Economic Life
IV.-VI. Character, Citizenship and Community Life
V. Leisure Time and Cultural Life
VII. Inter-Racial Relations
VIII. World Relations
IX. The Church
X. The Church's Adult Program[1]

Midway in the conference, the decision was made to reorganize the conference personnel into three new commission groupings which were structured in terms of the "back home" responsibilities most commonly indicated by those at the conference. These commissions were designated A, B, and C and were as follows:

A. The Local Church Program
B. The Field Program
C. Young Adults[2]

By far the largest blocks of time during the thirteen day conference were given over to commission meetings in the two groupings of commissions.[1] These resulted in somewhat lengthy and detailed reports of the major considerations of each commission, each of which embodied, in addition to general principles and perspectives, a number of specific implementation suggestions which were later utilized in U.C.A.M. publications.[2]

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[1] *Ibid.*, pp. 18-19. [2] *Ibid.*

These reports were not arrived at easily. With such diverse traditions and backgrounds represented, inevitably there were differences of opinion, but they were " . . . welcomed as the basis of mutual enrichment and intellectual cross-fertilization."[3] For example, the Report tells of Commission IX, on The Church, involving representatives of eleven denominations from thirteen states and Canada in interpreting the nature and function of the church.[4]

Although great enthusiasm was expressed at the 1936 conference, little in the way of formal structure was developed. The name, "United Christian Adult Movement," seems to have evolved into an accepted pattern of usage, but nothing in the report of the conference indicated any official acceptance of the title at that conference.

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[1] It should be noted however, that the report of the conference tells of many other activities from addresses and services of worship to a softball league made up of teams representing the Methodists, Baptists, Presbyterians, and Disciples, plus two other teams, the "Odds" and the "Ends" which represented the smaller denominations. Ibid., pp. 22-25.

[2] A number of lighter items spiced the conference, one of which was the report of "Commission Z," a highly sophisticated satire on the verbosity and semantical sesquipedilianism of the legitimate reports. Because of its length, it is found as Appendix C at the end of this paper.

[3] United Christian Adult Movement . . . 1936, p. 20.

[4] Ibid., p. 21.

The spirit that pervaded the conference, rather, was that of keeping this new U.C.A.M. as unstructured as possible. A definition of the new movement contained these words:

> What is a movement? It is not an organization. It may work through and use many organizations. It may bring new power and effectiveness into their programs. . . . But the movement itself is vitality and power rather than machinery.[1]

A very real effort was made on the part of the leaders

> . . . to avoid as far as possible all coercive effects of group opinion, and all efforts to regiment the thinking of minorities. This decision resulted in the unique procedure for handling the commission reports . . . .[2]

This procedure involved the review, by the entire conference, of all commission reports, and the opportunity for criticism and suggestion. However, it was recognized that long hours had been put in by each individual commission in developing its report and it was strongly felt that others in the conference without this background should not have the power to accept, reject, or change any report, except as suggestions might be made that would lead a commission to make such changes by its own decision.[3] Each commission's report, therefore, was wholly its own.

This attitude and spirit was more significant than may at first be thought. For religious educators, many of whom were inured to autocratic patterns of communication and a sort of theological snobbishness based on denominational differences, this kind of freedom was a new experience. Further, it broke away from the "mass consensus" procedure so often used in church groups whereby a majority vote of a larger body could override the thoughtfully researched and prepared report of a subordinate body. As shall be seen, these concepts of work with groups became significant parts of Protestant adult education in ensuing years, but the fact that so much is made of it in the literature pertaining to the 1936 conference indicates that it was a new, exciting, and--for some--difficult concept for the delegates.

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[1] *Ibid.*, p. 9. The complete statement will be found as Appendix D.

[2] *Ibid.*, p. 21.

[3] *Ibid.*, pp. 31-32. A detailed description of this procedure can be found on these pages.

The conference did accept, however, A Statement of Christian Convictions, which was prepared by a group representing all the commissions and which served as a sort of "summary message" of the two-week experience. It was a statement of confession, definition of the common goal, and commitment which became the basis of the development of the U.C.A.M.[1] The conference also issued A Call to Christian Action which was worded as a statement of challenge to the people of the churches "back home."[2]

It was obvious that the 1936 conference engendered tremendous idealistic enthusiasm. The tone of almost unlimited opportunity was the keynote, not only of the Report, but of other statements about the conference. An article in the International Journal that fall described the conference as the launching of a new movement committed to " . . . the building of a new world in which dwelleth righteousness."[1]

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[1] Ibid., pp. 26-27. This statement will be found as Appendix E.

[2] Ibid., p. 28. This statement will be found as Appendix F.

The apparent success of the 1936 conference was felt in top-level circles of Protestantism. Harry Munro's report to the I.C.R.E. in early 1937[2] was enthusiastic, but modest, while a statement by the highest official of the I.C.R.E., Roy G. Ross, the General Secretary, was laudatory:

> The United Adult Conference appears to have been the beginning of a much more vigorous Protestant approach to the Christian education of adults than has heretofore existed.[3]

Although the U.C.A.M. had been formed "in spirit" at the 1936 conference and although it was desired to keep it a "movement," not an "organization," details of planning were necessary, and these were left in the hands of Munro and C.R.E.A. until a structure for such purposes could be developed in 1937. Munro reported, in early 1937, that one special meeting of C.R.E.A. had already been held and that plans were being formulated for two U.C.A.M. conferences to be held in the summer of 1937. And, for the first time, he was able to report to the I.C.R.E. that, because of the U.C.A.M. conference, he spent more of his time on Adult Work than on Field Administration in 1936.[4]

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[1] "The Adult Movement is Launched," in International Journal of Religious Education, XIII, No. 2 (October, 1936), 8.

[2] The International Council of Religious Education Yearbook, 1937, (Chicago: International Council of Religious Education, 1937), p. 36.

[3] Ibid., p. 20. [4] Ibid., p. 50.

The Two Conferences of 1937

The U.C.A.M. met again in 1937, but this time in two conferences. Although many of the participants attended both of them, the two conferences were very different in their structural emphases.

A Conference on Administration and Field Outreach of The United Christian Adult Movement was held at Lake Geneva July 3-9, 1937. Its participants were, primarily, national and field personnel of denominational and interdenominational agencies. This conference met simultaneously with the annual meeting of secretaries of councils of churches and councils of religious education, and emphasized matters of organization and coordination of the U.C.A.M. at the national and state levels. Plans for the further development of Learning for Life were discussed and refined as the basis of U.C.A.M. program and a survey of the materials needed in the movement was made.[1]

Social action was a matter of primary concern at the first week's conference, and policies regarding this growing field of activity within Protestantism were developed, with a part of this group continuing over into the following week's sessions to develop these policies further.[2]

A second U.C.A.M. Conference began immediately upon the conclusion of the first, running from July 9-14 at Lake Geneva.

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[1] United Christian Adult Movement in the Local Church. Report of the Lake Geneva Conference, July 9-14, 1937 (Chicago: International Council of Religious Education, 1937), p. 4.

[2] *Infra*, pp. 81-82.

This Conference on the United Christian Adult Movement in the Local Church was similar to the 1936 conference, was open to people of all backgrounds and interests, and was focused upon the program of the U.C.A.M. at the local level. A total of 189 delegates, representing sixteen denominations and thirty states and one foreign country were present.[1]

Organizational prodecure was similar to that followed in 1936, particularly in that the bulk of the activity took place in commission groups. In one set of groupings, the commissions concerned themselves with areas of one's faith's relationship to social configurations radiating outward from the individual--Personal Religious Living, Christian Family Life, The Church in a Changing Order, Community Issues and Citizenship, and World Relations. Another grouping of the delegates into a different set of commissions found these latter groups exploring different techniques of working with adults in the church situation.[2] In reading the report of the 1937 conference, one feels strongly that the reports and findings are much more practical and sharply focused than were those of the 1936 conference. U.C.A.M. was beginning to define its role.

Social action, an area of Christian emphasis which began to emerge significantly in the Protestantism of the thirties, was the most compelling concern of the conference and was proclaimed as an "essential element in the program of the United

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[1] United Christian Adult Movement . . . 1937, p. 5.

[2] Ibid., pp. 7-8.

Christian Adult Movement."[1] Recommendations were made by the commission fostering this concern that the U.C.A.M. " . . . should lay upon the churches definite responsibility to engage in Christian social action," and " . . . methods of social education and a leadership trained in the use of these methods should be developed in the United Christian Adult Movement. . . ."[2] These recommendations were followed by specific discussions of the relation of the Christian church to the economic order, to the Cooperative Movement, to the labor movement, and to the rural economy.[3] These were educators advocating these concerns, not radical activists. The forces of Christian education were setting their sights and concerns beyond the study of the Bible to the larger social perspectives with which it and the message it espoused had to be concerned.

Another commission, that concerned with "The Church in a Changing Order," discussed Communism, Naziism, Facism, and Democracy and the relationship of the Christian Church to each.[4] A third pushed back the boundaries of thinking in another frontier area--that of the home and family life. Considerable discussion of the process of education--Christian education for that matter--that takes place in the home caught the concern of many participants in the conference.[5] This also was a "new dimension" of Christian education in the mid-thirties, and the degree of concern felt for it is noted in the fact that, within a year, Harry Munro's job description had been enlarged to include "Family Life" in its portfolio.[1]

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[1] _Ibid._, p. 41. [2] _Ibid._ [3] _Ibid._, pp. 41-50.
[4] _Ibid._, pp. 31-38. [5] _Ibid._

What is most important to note is the fact that little, if any, time was spent at the 1937 conference discussing the traditional patterns of adult education. Rather, the emphasis was on the curriculum of the future. A purpose for the U.C.A.M. came into focus in 1937 which was embodied in this definition adopted at the conference:

> The United Christian Adult Movement is a voluntary fellowship of Christian forces serving in the field of adult work and united in an international emphasis upon education and action in personal, social and world relations. The purpose of the movement is to make the life and teachings of Jesus the practical basis for living; to vitalize men and women through the spirit of Jesus; to increase the effectiveness of the church through adult education; to provide a means for the voluntary cooperation and participation of denominational, interdenominational and other Christian agencies in the field of adult education in one united approach; to furnish a channel through which the cooperating groups can share their experiences, leadership and materials. The Movement recognizes the value of other character-building agencies and will seek to cooperate with them wherever their objectives and methods are in harmony with the Christian ideal.[2]

With the conclusion of the second of the two conferences in 1937, the U.C.A.M. was launched. The leaders were unflinching in their ideal that it be, truly, a "movement" and not another "organization," but some provision had to be made for planning and coordination, so the U.C.A.M. Commission was born.

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[1] Infra, p. 86.

[2] United Christian Adult Movement . . . 1937, p. 11.

The U.C.A.M. Commission

From the beginning, the emphasis of the U.C.A.M. was that it should not be tightly structured.

> The United Christian Adult Movement has no officers. There are no dues. There is no constitution or by-laws. No one can join, for it does not have members. It is not an organization.
>
> . . . .
>
> The United Christian Adult Movement is a spiritual force in human lives, a passion for the good life for the individual and for society. It is a campaign for the reign of righteousness and fraternity, for the rule of God in the hearts of men and in the affairs of life.[1]

However, there must be some structure to any activity of this sort, so responsibility for such was vested in the U.C.A.M. Commission which functioned, however, for only a few years. This involved:

> a) A Commission, "made up of persons responsible for Christian education of adults or for any important phase of adult work in all the cooperating denominations and interdenominational agencies, with the addition of limited quotas of pastors and other professional and lay leaders. The policies, program, and administration of the U.C.A.M. will be under the Commission.
> b) An Executive Committee--composed of one representative of each cooperating agency or denomination, selected by the respective delegations or appointed by the agency or denomination. The Executive committee shall function between Commission meetings.
> c) The Executive Committee and the Commission of the U.C.A.M. shall clear administratively through the International Council of Religious Education to "follow the policy agreed upon by the national, interdenominational agencies

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[1] The United Christian Adult Movement (Chicago: International Council of Religious Education, 1938), p. 5.

> to have intercouncil enterprises administratively related to some one of the responsible agencies."[1]

Originally, the Commission was envisioned as meeting annually during the summer and was conceived as representing many interests related to adults, some of them outside the field of religious education. In 1939, Munro reported that 361 members had been appointed to the Commission representing these many agencies and concerns.[2] Their first meeting was held as a part of the Quadrenniel Convention of the I.C.R.E. in Columbus, Ohio during the summer of 1938, but with many other activities planned at this Convention, "this proved unsatisfactory."[3] In his report in early 1939, Munro noted that

> Plans now under way for a meeting of the Commission, July 8-15 at Lake Geneva, promise opportunity for a much more thorough process of program planning than was possible at Columbus.[4]

At this second meeting of the Commission, in the summer of 1939, it was decided to hold ten regional conferences in 1940 and another meeting of the Commission (i.e. a national conference) in 1941,[1] but action was also taken

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[1] "The United Christian Adult Movement," a document attached to the Minutes of the Committee on the Religious Education of Adults, February 9-10, 1949, Deshler-Wallick Hotel, Columbus, Ohio (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), pp. 2-3. (Mimeographed.) This document, written in the late forties, is obviously quoting from another document produced about 1937 which was not available to this writer. Cf. supra, pp. 20-21.

[2] The International Council of Religious Education Yearbook, 1939 (Chicago: International Council of Religious Education, 1939), p. 37.

[3] "United Christian Adult Movement," p. 3.

[4] International Council . . . Yearbook, 1939, p. 37.

> . . . to constitute C.R.E.A. as the Executive Committee, its membership to be enlarged to include a representative of each sponsoring agency.[2]

It can readily be seen that in their attempt to make the U.C.A.M. broadly inclusive and loosely structured administratively, its leaders were caught up with the zealous conviction that this movement was going to gather momentum and move forward on the basis of its own supposed inertia. Such, however, was not the case, and in the late thirties and early forties, almost all responsibility for furthering the U.C.A.M. program and activities devolved upon Munro and C.R.E.A. Although the Commission continued in name, and some non-I.C.R.E. agencies were related to it, it was much too unwieldy and, essentially, the work of the U.C.A.M. after 1939 was the work of C.R.E.A.

In 1938, Harry Munro's long-cherished hope of being able to give full time to the work with adults was realized--at least partially. He was relieved of his responsibilities for Field Administration, but had added to his portfolio a new area of responsibility--that of Christian family life.[3] This was, however, an area of real concern for Munro and one which tied in closely with adult education, so under the new Department of Adult Work and Family Life, the expanding program in the field went forward rapidly.[4]

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[1] The International Council of Religious Education Yearbook, 1940 (Chicago: International Council of Religious Education, 1940), p. 121.

[2] "United Christian Adult Movement," p. 3.

[3] Bower and Hayward, p. 140. [4] *Ibid.*

Although administered through the I.C.R.E., most adult activities in this field were considered to be a part of the U.C.A.M. program. It has been noted above that the U.C.A.M. Commission became unwieldy by the end of the thirties. This was true, but to imply that little was taking place under the aegis of U.C.A.M. would not be a fair judgment. In the late thirties, the U.C.A.M. was in its most productive stage. For the most part, the outreach of the U.C.A.M. is seen in three dimensions of its endeavor, 1) the Learning for Life program, 2) its publications on adult work, and 3) its program of summer conferences.

Learning for Life

Fundamental to the basic purpose of the U.C.A.M. was the concern to involve adults in programs of education and activities that would stimulate religious growth through study and discussion. Although not explicit in any pronouncements, there was also a real concern on the part of most of the leaders of the U.C.A.M. that the Uniform Lessons were not adequately meeting the needs of many in the churches. Paradoxically, many denominations reported glowing statistics of large classes involving many adults, yet in the next breath were quick to admit that qualitatively this mass approach was not making much of an impact.

Early in the thirties, stemming from the basic objectives and principles delineated in Book IV of the Curriculum Guide,[1] an early attempt at the development of a curriculum which embodied these principles had been made.[2] Although an independent, interdenominational curriculum never materialized, in 1935 the first attempt at a systematic bibliography of existing curriculum materials related to religious adult education was made by I.C.R.E.A. and appeared in Educational Bulletin No. 410 under the title of Learning for Life.[1] This new concept of learning in the church was introduced with these words:

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[1] Supra, pp. 65-66. [2] Supra, p. 67.

> "We are never too old to learn." In fact, continued learning keeps one young regardless of the years. So why stop learning? Learning for life sets the ideal of lifelong growth. Never stop learning--never grow old. "Learn for life."
>
> Learning at its best changes living. It is not merely for the sake of knowledge or skill. It enriches, guides, and fulfills life. The purpose of learning is to improve living. So again, "learn for life."[2]

What followed was a description of an adult educational program for the church based upon the principle of elective units of study and interest which could be utilized in a variety of ways in nearly any church. At the time of its original introduction, Learning for Life was little more than a study outline. However, two years later it was adopted as the basic program of the U.C.A.M. and during the late thirties and most of the forties, it became one of the most creative and widely used programs of religious adult education. With the formation of the U.C.A.M. in 1937, a few changes were made in Learning for Life from its original 1935 form, but basically the program remained the same over the years.

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[1] Learning for Life Program: A Systematic Guided Study Plan for Adults in the Church (Educational Bulletin No. 410; Chicago: International Council of Religious Education, 1935).

[2] Ibid., p. 3.

Both Learning for Life and the U.C.A.M. were predicated upon the principle that religious education of adults must go beyond mere Bible study to an involvement in the many facets of life upon which the Christian faith presumably has some bearing. Accordingly, the experiences or activities of daily living in which Christian men and women engage were classified into seven "areas of worship, study, and action."[1] These areas were:

A. The Bible in Life
B. Personal Faith and Experience
C. Christian Family Life
D. Church Life and Outreach
E. Community Issues
F. Major Social Problems
G. World Relations[2]

The volume, *Learning for Life* (Educational Bulletin No. 410), was essentially a syllabus of study books and courses published by different denominations and other agencies. This syllabus was organized according to the seven areas noted above.

Within each of these seven areas, there was further division into subheadings. For example, the first area, *The Bible in Life*, included the following subheadings, under which the various books and courses were classified:

A. The Bible in Life
    A 1. Our Bible

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[1] *Learning for Life: A Systematic Study Plan for Adults in the Church Constituting the Study Program of the United Christian Adult Movement* (Educational Bulletin No. 410 Completely Revised for Fifth Printing; Chicago: International Council of Religious Education, 1938), p. 4.

[2] *Learning for Life: A Study Plan for Adults in the Church Constituting the Study Program of the United Christian Adult Movement* (Educational Bulletin No. 410 Completely Revised for Eighth Printing; Chicago: International Council of Religious Education, 1946), pp. 4-5. A paragraph description of each of these seven areas, as stated in this volume, will be found as Appendix G.

A 2. The Old Testament: Its Content and Values
A 3. The New Testament: Its Content and Values
A 4. The Life and Teachings of Jesus
A 5. The Life and Work of Paul
A 6. The Prophets and Their Messages
A 7. The Psalms
A 8. The Study of a Book of the Bible
A 9. The Study of Great Characters of the Bible
A10. Literary Appreciation of the Bible
A11. How to Use the Bible.[1]

Each of the other six areas of worship, study, and action had similar subsections.[2] Under each subsection was a bibliography of books, adult class courses, and/or other study material germane to that subsection. The effort was made to have one of these books or courses be an acceptable introduction to the subject for adult groups just beginning the study of that area of concern. However, the bibliography also listed several other sources for use by groups desiring to explore a subject more thoroughly. Where suitable material was not available for a given area of study, C.R.E.A. and U.C.A.M. leaders made efforts, through the cooperating denominations and agencies, to have a book or course prepared and published in that field of concern. This stimulation on the part of cooperative Protestant leaders led to the publication of many books and courses in the component fields which otherwise might never have been produced.

As new books and courses were prepared, they were included in subsequent revisions of Educational Bulletin No. 410. This volume was revised biennially (except during the war years) from 1938 to 1950 by C.R.E.A. In each revision, books and/or courses no longer available or outdated were eliminated and new and better ones added.

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[1] _Ibid_., pp. 15-20.

[2] The entire list of the seven areas and their subsections will be found as Appendix H. Certain changes in these subsections were made in the 1948 revision of _Learning for Life_ (Educational Bulletin No. 410), but these changes did not markedly alter the overall pattern. See _Infra_, pp. 93-94.

Each edition of Bulletin No. 410 described the types of situations in which Learning for Life might be used. In addition to use in regular Sunday morning classes and other groups already organized within a church, the "Learning for Life School" was strongly promoted. This program involved a "short term" of five to eight consecutive weekly sessions during which one or more units of Learning for Life courses might be utilized. This provided the opportunity to secure leadership, either from within the church or from outside sources, that might not be willing or able to teach a class for a longer period of time. The Learning for Life School was a relatively new idea for most churches and was slow to catch on at first, but marked a significant new dimension in the religious education of adults.

Another important way in which Learning for Life courses were used was as a "School in Christian Living." These were similar to the Learning for Life Schools except that they were set up interdenominationally by several cooperating churches within a community, and, because of this focus, often emphasized courses in areas of community concern. In his 1938 Report, Munro said about this means of cooperative educational activity:

> The schools have proved remarkably effective in focusing the united attention and efforts of Christian forces upon concrete issues calling for Christian action, and in

> initiating such action. They have established significant fellowship with non-church community agencies. They have reached new levels of inter-church cooperation. They have created the demand for similar but much more thoroughly planned enterprises another year. They have included thrilling examples of vital adult education.[1]

In the late thirties and early forties, the cooperative School in Christian Living became a significant aspect of the U.C.A.M. program, with a separate manual being printed to describe its organization in detail.[2]

The Learning for Life volume contained an Interest Finder designed to help individual adults and adult groups decide what areas within the Learning for Life spectrum might be of most interest to them. This inclusion concurred with the fundamental philosophy of the U.C.A.M. that adults should play a significant part in the planning of their own educational experiences.

Education Bulletin No. 410 also suggested course cycles for different group interest patterns. All in all, the program was a creative new approach that stirred great interest, mostly among the denominational leaders. M. Leo Rippy, Methodist adult educator and one of the pioneers in the field, said:

> Learning for Life was the most significant aspect of the U.C.A.M. program since it had an outlet through the curriculum. The editors took hold of it and did something with it. It got editors working together. Learning for Life enriched the curricula of all denominations and made available materia

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[1] The International Council of Religious Education Yearbook, 1938 (Chicago: International Council of Religious Education, 1938), p. 41.

[2] Schools in Christian Living: A Manual of Guidance and Resources for Vital, Action-Centered Adult Education Programs in Church and Community (Chicago: International Council of Religious Education, 1939). See Infra, p. 98.

> rials not otherwise available. As far as we were concerned in the Methodist Church, the "elective" curriculum was our official curriculum by the mid-thirties.[1]

However, a comment made by Earl Zeigler, adult curriculum editor for the Presbyterian Church, U.S.A. since 1937 sets Rippy's statement in some further perspective:

> Learning for Life, to the extent it was used, was good, but with the exception of the Methodists, it was not used much.[2]

It must be concluded, therefore, that Learning for Life had only a moderate response in the local churches which, for the most part clung to the Uniform Lessons and other more traditional approaches, but the validity of the concept of the "elective principle" upon which it was based was recognized by denominational leaders and educators and before too many years had become a part of their individual curricula.

It was planned that Educational Bulletin No. 410 be revised every two years, but World War II prevented such revision in 1942 and 1944, although revisions were made in all other even-numbered years between 1938 and 1950. The 1948 revision was a major one, not only in terms of recommended texts, but also in terms of a major reorganization of subsection titles under the seven areas of worship, study, and action. These new divisions reflected in their terminology and organization a more sophisticated approach to the education of adults and, of course, new concerns brought about by the theological and sociological changes that had taken place over the war period.[1]

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[1] Interview with M. Leo Rippy.

[2] First interview with Earl Zeigler.

It must be remembered that Learning for Life was not a curriculum. Rather, it was an organization of many individual curriculum materials into a comprehensive, interdenominational program of adult education involving the new concepts (for most churches, at least) of the elective principle and a spectrum of concern beyond pure Bible study. Since Learning for Life also emphasized the "read and discuss" methodology, it made available to adult groups a way to learn different from the traditional lecture approach used by most churches of the time. Wilbur Parry calls Learning for Life the most significant aspect of the U.C.A.M. program--the " . . . carrier of the ideal of U.C.A.M."[2]

Prolific Pamphleteering

During the three years, 1938-1940, the U.C.A.M. produced and published eleven major handbooks and guides pertaining to the field of religious adult education in general and the objectives and programs of the U.C.A.M. in particular. Harry Munro did not write all of these publications but he served as their editor, and his capacities of productivity are nowhere seen more clearly than during this three-year period of prolific pamphleteering.

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[1] Learning for Life: A Study Plan for Adults in the Church Constituting the Study Program of the United Christian Adult Movement (Educational Bulletin No. 410 Revised for Tenth Printing; Chicago: International Council of Religious Education, 1948), pp. 14-31.

[2] Interview with Wilbur Parry.

These publications were, of course, utilized individually as needed in each specific situation. All of them together, however, give a comprehensive picture of the scope of the U.C.A.M.'s program. Reviewed briefly in their sequential order as established by the U.C.A.M., with the notation of the year each was published, they include the following:

Adult Program Guide[1] (1940) - This handbook was prepared primarily for professional and volunteer workers, speakers, and leaders who often interpreted the U.C.A.M. to others. It outlined the scope of the U.C.A.M. and the agencies through which it worked, describing the relationships which applied among them. This volume was essentially an overview of the U.C.A.M. in its national focus intended not as an introductory piece of information, but rather as a more comprehensive statement of its total function.

Adults in Action[2] (1938) - Profusely illustrated with eye-catching drawings, this bulletin began by noting the many problems--personal and social--of the time, then suggested that the church's answer might come in the seven areas of emphasis embodied in the U.C.A.M. structure, each of which was described briefly. Suggestions followed for the development and organization of such a program in a local church, and a questionnaire was provided by which one's own church could be evaluated in terms of its current and potential program for adults. This was the basic piece of material for use in local churches.

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[1] Adult Program Guide of the United Christian Adult Movement; An Interpretation of the Movement and a Guide to Field Administration in Adult Work (Educational Bulletin No. 401; Chicago: International Council of Religious Education, 1940).

[2] Adults in Action: A Guide to Adult Work in the Local Church (Educational Bulletin No. 402; Chicago: International Council of Religious Education, 1938).

Group Work with Adults Through the Church[1] (1938) - Frankly calling itself a "Manual of Method," this volume discussed in detail the psychology and process of effective group work. It was not too different from other group work manuals which began to appear about this time except in its specifically religious focus and the relating of group experiences to spiritual, as well as educational, growth. This volume emphasized a methodology scarcely known and seldom used in church adult groups of its time--the discussion--and presumably it brought into focus a much needed dimension of the U.C.A.M.'s program.

Personal Religious Living[2] (1939) - Herein was lifted up the second major area of the U.C.A.M. programming, that which dealt with personal faith and experience. Although U.C.A.M. emphasized group experiences, it also recognized the centrality of the personal growth experience, particularly in the area of religious devotional life. The significance of this volume was not so much what it said, for "how to" books on personal religious life were commonplace at the time. Rather, the emphasis on

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[1] Group Work with Adults Through the Church: A Manual of Method in Adult Religious Education (Educational Bulletin No. 403; Chicago: International Council of Religious Education, 1938).

[2] Personal Religious Living: A Guide to Making Effective in and Through the United Christian Adult Movement Provisions for the Promotion and Enrichment of Personal Religious Faith and Experience (Educational Bulletin No. 404; Chicago: International Council of Religious Education, 1939).

"Personal Religious Living" as an important facet of the U.C.A.M. program reminded those who might consider the U.C.A.M. to be "method oriented" of its most basic concern in its essentially educational program--that of a man's relationship with his God.

Christian Action on Social Problems[1] (1939) - Social action was beginning to be a matter of burning concern among thoughtful Christians in the late thirties, but too often the emphasis on "action" was not properly balanced by a similar emphasis on "education." This volume sought to set the two in their proper perspective. As with the volume just described, this bulletin sought to bring an important facet of Christian life into its proper perspective as a part of the larger educational configuration of the U.C.A.M.

Learning for Life[2] (1938) - This publication was discussed in detail in the previous section, but is mentioned here also to emphasize the fact that it was but one of the many publications that formed the complex of published material related to the U.C.A.M.

Adult Projects in Study and Action[3] (1940) - All kinds and types of adult educational opportunities were suggested in this bulletin in the effort to help adults see the variety available to them. This volume was, therefore, a quick overview of the types of adult education taking place in the churches at the time. It is of interest to note that many types of activity, such as the "University of Life," which became quite significant in later years, were here seen as creative new approaches to adult work. This volume stimulated much creative thinking in local churches.

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[1] Christian Action on Social Problems: A Guide for Adults in the Church (Educational Bulletin No. 405; Chicago: International Council of Religious Education, 1939).

[2] Learning for Life . . . (1938). Cf. supra., pp. 87-94

[3] Adult Projects in Study and Action: Case descriptions of effective adult work in the church, suggesting plans for study and action which may prove fruitful in the ordinary church (Service Bulletin No. 411; Chicago: International Council of Religious Education, 1940).

Schools in Christian Living[1] (1939) - As has been noted previously,[2] a School in Christian Living was not bound to any precise form, but was usually an educational activity based on the Learning for Life program and administered on a community basis. This booklet described suitable administrative procedures for the setting up of such a school and included an extensive guide for leaders in each of the seven U.C.A.M. areas of worship, study, and action.

Young Adults in the Church[3] (1939) - The beginnings of denominational and interdenominational youth programs in the mid-thirties raised a question as to when a person ceased to be a "youth" and began to be an "adult" in the eyes of the church. This question became a major topic of concern among Protestant educators of adults and youth in the late thirties. Further, C.R.E.A. and its counterpart in the youth field, the Committee on Religious Education of Youth (C.R.E.Y.), shared a mutual concern for the development of a program that would bridge the gap between youth and adulthood, a time during which many young people seemingly lose interest in the church. This volume was one of the joint endeavors of these two committees.

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[1] Schools in Christian Living . . . . [2] Supra, pp. 91-92.

[3] Young Adults in the Church (Educational Bulletin No. 415; Chicago: International Council of Religious Education, 1939).

This little book's definition of the transfer from youth to adulthood was particularly helpful. Most denominations had set an arbitrary age--usually twenty-four--at which youth supposedly ended and adulthood began. This handbook suggested five "transition experiences" that marked this change--in addition to chronological age, of course. They were (a) leaving school, (b) self-support, (c) marriage, (d) permanently leaving the parental home, and (e) political maturity (i.e. voting).[1] There was no sharp cut-off point, therefore, between youth and adulthood, but rather a gradual process which would differ with each individual. The task of the churches, therefore, was to help young people who were having these experiences make their adjustments as easily as possible by means of a well-rounded program for older youth and young adults in the churches. This booklet, then, presented a discussion and description of how this type of program could be developed. Again, no set pattern was suggested, but, rather, many kinds of suggestions were made which might stimulate the leadership in local churches.

hood, but rather a gradual process which would differ with each

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[1] *Ibid.*, pp. 4-8. The revised edition of this book, *Young Adults in the Church* (Educational Bulletin No. 415 Revised 1945; Chicago: International Council of Religious Education, 1945), added a sixth experience--that of service in the armed forces--as symbolic of the transition from youth to adulthood.

Home and Church Work Together[1] (1940) - The larger field of Christian education was beginning to place a renewed emphasis on Christian nurture in the home, after a long period of at least a tacit feeling that the Sunday school program was sufficient for good Christian education. It was in the framework of this larger emphasis that Munro, as a part of his new responsibility in family life, began to develop a program emphasizing the meaning of the Christian family. This volume was prepared as a guide for local leaders in this emphasis. Its basic thesis was that Christian families begin with Christian adults and, therefore, the program for adults in the church, particularly those adults who are raising families, is vitally important. The volume developed suggestions for emphases in the local church relating to this concern.

Christian Family Life Education[2] (1940) - Whereas *Home and Church Work Together* sought to awaken concern for a Christian family life emphasis in churches and to set general directions, this volume was written for professional Christian educators, seminary professors, editors, and the like and was

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[1] *Home and Church Work Together: A Manual for pastors and other local church workers to assist and guide in developing better cooperation between home and church in Christian education* (Educational Bulletin No. 423; Chicago: International Council of Religious Education, 1940).

[2] *Christian Family Life Education: An interpretative bulletin for professional workers in Christian education stating the view-points, principles, and objectives on the basis of which a program of Christian education in family life may be developed* (Educational Bulletin No. 425; Chicago: International Council of Religious Education, 1940).

> . . . intended to present not only a philosophy and point-of-view regarding education in family life and Christian education in the family, but also to suggest practical guidance in reconstructing or improving programs and methods in the direction of accomplishing the purposes here set forth.[1]

It emphasized the purposes and objectives of this concern in their larger socio-theological framework, and served for some time as a basic resource book in this field.

At no other time in the history of the I.C.R.E. or of the National Council was such a concentration of significant material produced in one area of concern. In his 1941 report, Munro stated that the literature sales of the adult work department, all of which were developed during the previous five years, equalled the sales of any other department.[2] In the fall of 1942, the C.R.E.A. reported a total printing of 117,000 copies of the eleven booklets described above,[3] and the total number of copies of these U.C.A.M. publications was 235,000, which included all editions of each published through 1950, when the final edition of Learning for Life was published.[4] The publication figures for all the individual booklets are as follows:

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[1] *Ibid.*, p. 4.

[2] *The International Council of Religious Education Yearbook, 1941* (Chicago: International Council of Religious Education, 1941), p. 34.

[3] Minutes, Committee on Religious Education of Adults, September 28-30, 1942, Hotel LaSalle, Chicago (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit B.

[4] This figure and the individual figures in the table which follows are based upon a perusal of the publication records of the I.C.R.E. now a part of the files of the Division of Christian Education of the National Council of Churches, New York, New York.

Adult Program Guide	8,000
Adults in Action	15,000
Group Work with Adults Through the Church	11,000
Personal Religious Living	21,000
Christian Action on Social Problems	9,000
Learning for Life (5 editions)	55,000
Adult Projects in Study and Action	6,000
Schools in Christian Living	9,000
Young Adults in the Church (2 editions)	41,000
Home and Church Work Together (2 editions)	49,000
Christian Family Life Education	11,000
	235,000

The records indicate that the supply of all these booklets was exhausted by the early 1950's.[1] There is no way of assessing, within the province of this study at least, the amount of use made of these bulletins, but the wide circulation they received signifies, to a certain extent, some scope of their acceptance. Certainly, in these publications, the educational philosophy of the U.C.A.M. was clearly made manifest and undoubtedly many in the local churches had their first knowledge of the U.C.A.M. through these sources.

Summer Conferences

As has been seen, much of the creative work of the U.C.A.M., and certainly the inspiration behind it came through the medium of the summer conference. The first one in 1936 set the tone and the two in 1937 developed the movement. The work of the U.C.A.M. was to grow significantly because of its extensive summer conference activities until problems of wartime life led to their demise. The development of this conference idea will be traced in this section, but it will not be until the following section that each individual conference can fully be seen in the context of the larger situation of the time.

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[1] *Ibid.*

It has already been noted that the 1938 meeting of the U.C.A.M. Commission was held in conjunction with the I.C.R.E. Quadrennial Convention at Columbus, Ohio, but little was accomplished because of the pressure of activities related to the larger program.[1]

In 1939, a U.C.A.M. Commission meeting was held at Lake Geneva with a total of 211 delegates representing nineteen denominations.[2] The basic program was similar to those of the earlier conferences with many hours spent in commission meetings divided according to the seven areas of study, worship, and action. The specific purpose of this meeting, as stated in its announcement was to " . . . plan and project a field program through which the Movement will become operative and effective in the life of the participating agencies."[3] This purpose was accomplished and the major product of this conference was a new manual of the U.C.A.M. which was subsequently printed as the Adult Program Guide.[4]

A major decision was made at the 1939 meeting to hold a series of regional conferences in 1940 instead of one national meeting. A few months later, a reader of the April, 1940 issue of International Journal found himself "dared" to come to one of the ten of these conferences which were to "span the continent" that summer:

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[1] *Supra*, p. 85.

[2] "United Christian Adult Movement Commission Meeting, July 8-15, 1939, Conference Point Camp, Lake Geneva, Paul H. Vieth, Chairman, Supplemental Commission Reports and Directory" (Chicago: International Council of Religious Education, 1939), pp. 41-42. (Mimeographed.)

[3] *Ibid.*, p. 1. [4] Cf. *supra*, p. 95.

> "Come if you dare" to one of these regional conferences, and become a part of this growing movement.[1]

Actually, 666 adults, representing twenty-four denominations and forty-two states plus Canada, "took the dare" and were at one of these first efforts to bring the U.C.A.M. into a more regional orientation.[2] Although ten conferences had been scheduled, one was not held, but nine did take place, in Oregon, California, Colorado, Missouri, Minnesota, Indiana, Virginia, New York, and Massachusetts.[3] The purpose of these conferences was to introduce more leaders of religious adult programs to the U.C.A.M. The seven areas of worship, study, and action of U.C.A.M. were introduced in a way different from that used at previous meetings, called by some the "vertical plan" of presentation.[4] By this plan, each day of each conference was given over to one of the seven areas for exploration by means of presentations, discussion, and implementation activities. Members of C.R.E.A. and others conversant with the U.C.A.M. program served as leaders in these regional conferences, and again a spiritual power was felt among those attending.

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[1] "Adult Conferences Span the Continent," in International Journal of Religious Education, XVI, No. 8 (April, 1940), 15.

[2] "1940 Conferences of the United Christian Adult Movement" (Chicago: International Council of Religious Education, 1940), p. 5. (Mimeographed.)

[3] Ibid., pp. 9-25. [4] Ibid., p. 3.

> This not only spanned denominational barriers, but even more vital and timely differences of Christian conviction on such issues as Christian pacifism, policies as to Christian social action, interpretations of the inner life of the spirit, and basic religious concepts. These conferences were laboratories for mutual spiritual enrichment and cross fertilization through our very differences.[1]

In an article in the International Journal, Harry Munro listed the accomplishments of the 1940 conferences:

> 1. They introduced to the field a whole new program of adult work. . . . [The delegates were introduced to the seven areas of the U.C.A.M. program]
> 2. These conferences dealt with the whole adult program of the whole church. When the richness and significance of each of the seven areas was recognized; when it was seen in its proper relation to the other six areas; and when the consequences for a total church program were realized, a new conception of the church began to emerge.
> 3. Emphasis was on program resources and life enrichment rather than on organization. . . . Delegates learned the difference between a "movement" and an organization.
> 4. The enormous potential power of Christian adulthood was visualized. . . . [There was a real sense of the unity and potential power of Christian adults.]
> 5. The significance for the local church of the method used in these conferences was seen. . . . [The new forms of methodologies used are described.] . . . The organization of a whole day's program around one "area" such as Christian Family Life revealed the cumulative power of such intensive and varied treatment.[2]

Although the 1940 conferences had been initiated by the U.C.A.M. Commission in 1939 and implemented by its Executive Committee, no plans had been made for further regional conferences the following year. However, each regional group individually expressed the desire to meet again in 1941, and each chose its own regional planning committee to work with the U.C.A.M. Executive Committee in planning the next conference.[1] A subcommittee of the Executive Committee was designated to coordinate these regional conferences and this subcommittee prepared a statement of "Suggested Minimum Essentials for United Christian Adult Regional Conferences"[2] which served to provide guidelines for the 1941 conferences which were regionally planned.

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[1] Ibid., p. 4.

[2] Harry C. Munro, "1940 United Christian Adult Movement Conferences Are Self-Repeating," in International Journal of Religious Education, XVII, No. 2 (October, 1940), 15 and 36.

Nine conferences were held again in 1941 with a total attendance of 749 persons representing twenty-eight denominations and forty-five states plus Canada.[3] Although the attendance had increased over the previous year, little was reported about the 1941 conferences. There was no exuberant article in the International Journal as had previously been the case; to this writer's knowledge there was no overall report of the conferences; and even the C.R.E.A. minutes the following fall stated:

> It was taken by consent that the minutes of this meeting would include as much information as is available on the 1941 Conferences.[4]

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[1] "1940 Conferences of the United Christian Adult Movement," p. 2.

[2] Ibid., p. 30.

[3] Minutes, Committee on Religious Education of Adults, September 26, 27, 1941, Lawson Y.M.C.A., Chicago (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit B.

[4] Minutes, C.R.E.A., September 26, 27, 1941, p. 1. Underlining mine.

Apparently, two factors influenced this lack of communication: the fact that each conference had been regionally planned, thereby reducing the feeling of overall unity, and the fact that Harry Munro was given additional responsibilities in the I.C.R.E. in 1941, which necessitated his drastically reducing time available for Adult Work thereafter. This matter will be noted later in a bit more detail.[1]

For the most part, the 1941 conferences followed much the same pattern as those of 1940, but something of the enthusiasm seemingly was lacking and only six voted to continue in 1942.

At the meeting of the U.C.A.M. Executive Committee in February, 1942, the decision was made

> . . . to give less attention to general orientation to the total adult program, and to focus attention upon the present crisis in terms of "The Bases of a Just and Durable Peace."[2]

These minutes also reflect several different types of adult conferences being planned, some being clearly U.C.A.M. in nature and others only including "U.C.A.M. features."[3]

During the summer of 1942, five of the six conferences planned were held (one was cancelled), and two of these five actually were parts of other conferences.[4] At a Special

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[1] *Infra*, pp. 110-111.

[2] Minutes, Executive Committee of United Christian Adult Movement and Meeting of Committee on Religious Education of Adults, Room 422A, Hotel Stevens, Chicago, February 12, 1942 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York; N.Y.), p. 2.

[3] *Ibid*.

[4] Minutes, Executive Committee of the United Christian Adult Movement, Hotel LaSalle, Chicago, October 1, 1942 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), pp. 1-2.

Conference of the United Christian Adult Movement at Lake Geneva in July, an attempt was made to rethink the U.C.A.M. in terms of wartime conditions. This conference issued two reports. The first was directed to churches and individuals and entitled "What Can Christians Do Now?" It sought to help people as they grappled with problems of their faith in wartime. The other report was a revision and amplification of the 1940 statement of "Suggested Minimum Essentials for United Christian Adult Regional Conferences."[1] The latter defined in some detail the minimum essentials that were to be adhered to in planning adult conferences related to the U.C.A.M.[2] It seems apparent that the national leadership of the U.C.A.M. was becoming increasingly aware of the fact that the unity once felt within the U.C.A.M. was beginning to dissolve.

In 1943, a specially delegated conference of seventy persons met at Lake Geneva, out of which came a series of six little folders entitled "Projects in Spiritual Mobilization."[3] These dealt specifically with matters of adult concern during wartime--disrupted families, spiritual services for servicemen, and the problems of leadership in local churches depleted of their manpower.

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[1] Cf. _supra_, pp. 105-106.

[2] Minutes, Executive Committee of the United Christian Adult Movement . . . , October 1, 1942, Exhibit A.

[3] _The International Council of Religious Education Yearbook, 1944_ (Chicago: International Council of Religious Education, 1944), p. 126.

Regional conferences in 1943 included two which were genuine U.C.A.M. conferences, three which were sponsored by state councils of churches having U.C.A.M. emphases as a part of them, and one which was a part of a school of religious education.[1]

By 1944, only five of these conferences remained, and in 1945, only three were held. Even with the recognition of the limitations set by wartime travel restrictions, it was apparent that the conference aspect of the U.C.A.M., as it had been envisioned in the late thirties and very early forties, had not developed as had been hoped. For that matter, the U.C.A.M. itself remained, for the most part, only in the hearts of the loyal and on the title pages of its publications. Serious rethinking of the entire U.C.A.M. was taking place, as will be seen in the next section, and this rethinking resulted in a major conference to restructure the entire movement.[2]

What shall be said of the conferences? At their best, they were truly inspiring; after the movement had passed its peak, some continued to be of service; but for the most part they had ceased to have an important function in a society bound up with the pressures and problems of a world at war.

S.J. Patterson, who served as C.R.E.A. chairman during the latter part of this period, made this comment:

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[1] Minutes, Committee on Religious Education of Adults, Hotel Hamilton, Chicago, October 4, 5, 6, 1943 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 2.

[2] Cf. _Infra_, pp. 128-131.

> The U.C.A.M. conferences were more effective than they have usually been given credit for, since they got the key people in church adult education together to talk.[1]

It will probably never be known how many ideas were exchanged at those early U.C.A.M. gatherings that were later to germinate as transplanted seed and burst forth in creative new programming somewhere else in this country or even somewhere else in the world.

The U.C.A.M. and Wartime

Something of the effect of the Second World War on the U.C.A.M. has been noted. Not only was travel curtailed beginning in 1942, but people were also under unusual pressures--jobs in war industry, broken families, rationing, and, of course, the general tension that pervaded the country as a whole. To many, the dreams envisioned at Lake Geneva in 1936 seemed strangely hollow in the light of a world on fire. Churches did not close; for that matter, many people turned to their churches for spiritual solace as never before. But the "seven areas" seemed to pale in importance beside the one all-encompassing task before all Americans--to win the war!

This problem was compounded by the decision of the I.C.R.E., in 1941, to assign to Harry Munro the responsibility of overseeing a United Christian Education Advance for the quadrennium 1942-1945. Using the slogan "Reach Every Person with Christian Teaching," the Advance was a large-scale Christian education emphasis involving all age and interest groups within the framework of the I.C.R.E.[1] At its fall meeting in 1941, C.R.E.A. formally objected to this decision with the statement that " . . . adult work is suffering because of the responsibilities which have been laid upon our Director of Adult Work in connection with the United Christian Education Advance."[2] However, the I.C.R.E.'s budget was pinching again, as it had been during the Depression, and there was no other alternative. Munro made an effort to relate his adult work activities as closely as possible to the Advance, but it is evident that from 1941 until 1945, leadership given to the Department of Adult Work was considerably less than half-time.[3]

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[1] Interview with S. J. Patterson.

Many of the existent programs of the U.C.A.M. were continued and publicized. Learning for Life continued to be used in many churches and communities, and C.R.E.A. spent much of its time in the necessary work of revision. Although Educational Bulletin No. 410 was not reprinted during the war years, it was kept up to date and new texts were developed and promoted through the International Journal and other sources. The minutes of C.R.E.A. meetings during these years reflect considerable time being spent on matters of textual revision and consultation on denominational curricula. The fact that C.R.E.A. diminished in size during the war years was undoubtedly due to factors in the denominations similar to that in the I.C.R.E.--not enough money available for adequate staffing resulting in the doubling-up of staff and the lessening of time available for adult work. The C.R.E.A. minutes in 1943 noted:

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[1] Bower and Hayward, p. 202.

[2] Minutes, C.R.E.A., September 26, 27, 1941, p. 3.

[3] Bower and Hayward, p. 143.

> Attention was called to the fact that in this meeting of C.R.E.A. only four denominations were represented. It was noted that this was an outcome of the fact that only about four or five denominations provide anything but marginal leadership for Adult Work.[1]

A major emphasis during the war years was, of course, the church's task in wartime. Two conferences were held dealing with this concern, from which came several publications under the general theme of "Spiritual Mobilization."[2] During this period also, C.R.E.A. worked closely with the Service Men's Christian League in its program of assistance to service chaplains and the distribution of its official publication, Link.[3] By 1944 and 1945, with the end of the war beginning to be in sight, planning for wartime turned more to activities related to demobilization. In February, 1944, C.R.E.A. reconstituted its subcommittee on Young Adults as a subcommittee on "Young Adults and Demobilization Problems."[4] The U.C.A.M. also

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[1] Minutes, C.R.E.A., October 4, 5, 6, 1943, p. 11.

[2] Cf. supra, p. 108.

[3] Minutes, C.R.E.A., October 4, 5, 6, 1943, p. 7.

[4] "Special Demobilization Services of Religious Educational Agencies," appended to the Minutes of the Committee on Religious Education of Adults, May 7, 8, 1945, Westminster Hotel, Winona Lake, Indiana (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 1.

> . . . addressed itself to the problem of ministering to returning military and industrial personnel and the incorporation of these returned persons into the life of the church, with emphasis upon needed changes in church programs to accomplish this end.[1]

A revision of Young Adults in the Church was printed in 1945 which incorporated major changes to focus upon this unique aspect of the projected program for young adults in the ensuing years,[2] and a major emphasis during these years became the problems of demobilization and how the churches could meet them.

Another area of major concern was the development of the program in Christian family life. As early as 1938, reports from Schools in Christian Living held in many places around the country indicated that the largest numbers and most avid interest were usually found in the section on Family Life.[3] In that year, a Conference on Christian Family Life was held in Buffalo, New York, sponsored by three groups holding a common concern in this field: the Special Committee on Family and Parent Education of the I.C.R.E., the Committee on Marriage and the Home of the Federal Council of Churches, and the Department of Christian Family Life of the National Council of Church Women. Because of the commonality of their purposes, an Inter-Council Committee on Christian Family Life representing these three bodies was organized and continued to give leadership in this field.[4] This was the same year that Harry Munro took the responsibility for family life as a part of his portfolio in adult work.[1]

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[1] Bower and Hayward, p. 144.

[2] Cf. supra, pp. 98-99.

[3] International Council . . . Yearbook, 1938, p. 42.

[4] International Council . . . Yearbook, 1939, p. 37.

An experimental family camp was held in 1939, and another in 1941, on the basis of which Educational Bulletin No. 426, Planning the Family Camp, was prepared.[2] Because of the war, the family camp idea did not develop much in immediately succeeding years, but did become a significant part of the program of Christian education in most denominations in later years.

Home and Church Work Together and Christian Family Life Education, already noted,[3] were published in 1940 and the I.C.R.E. made its special committee a standing committee on the Christian Family with continued representation from the three age group committees.[4] In his report early the following year, Munro noted the growing interest in the field of family life:

> Increasingly, educational, civic, and welfare agencies are pointing to the family as the basic influence in personality development. . . . If such a shift in emphasis is to have valid expression in program, our religious educational forces in curriculum, in administration, and in staff provision must begin to take the home into account as fully as they do the church. There are hopeful signs.[5]

As will be seen, concern with the development of Christian family life was to become a major concern of the churches.

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[1] Cf. supra, pp. 82-83.

[2] Planning the Family Camp (Educational Bulletin No. 426; Chicago: International Council of Religious Education, 1942).

[3] Cf. supra, pp. 100-101.

[4] Committee on Religious Education of Adults (C.R.E.A.), Committee on Religious Education of Youth (C.R.E.Y.), and Committee on Religious Education of Children (C.R.E.C.).

[5] International Council . . . Yearbook, 1941, p. 35.

In May, 1942, during the week immediately preceding Mother's Day, the first Christian Family Week was held, as an attempt to reach a wider public. Its success was immediate and a year later, its scope was broadened to include Roman Catholic and Jewish participation. Known then as National Family Week, it was officially endorsed by the President of the United States, many governors, and many mayors.[1] An article in the International Journal noted that even " . . . the Office of Civilian Defense will urge the thousands of Civilian Defense Councils throughout the nation to join with and support the churches in this observance."[2] National Family Week continues to this day to be one of the significant observances of the churches which receives recognition from secular agencies, organizations, and press as well.

Many of the ongoing aspects of C.R.E.A.'s program continued during the war years. With the exception of one or two cancellations due to travel restrictions, most regularly scheduled meetings were held and the field schedule was maintained, in part at least. The Adult Work Section[3] met each year save one[4] and had programs reflecting the U.C.A.M. and C.R.E.A. themes of the time. But still it was not the same as it had been. It was not just the war, at least not directly. Somehow, the kind of "mass movement" idealism of the thirties did not capture the imagination of the forties. Harry Munro's driving enthusiasm was being turned elsewhere. His work with the Advance had opened up a new field of interest to him, that of educational evangelism, into which he was to go full time in 1945. The field of Adult Work was not progressing as well as he had hoped, and the years 1943 and 1944 were discouraging ones for him.[1] His 1944 Report states concisely the basic problem: not enough leadership to do the job.

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[1] Bower and Hayward, p. 143.

[2] "National Family Week Inaugurated," International Journal of Religious Education, XIX, No. 7 (March, 1943), 4.

[3] Cf. supra, p. 69.

[4] Perusal of Annual Meeting Programs, International Council of Religious Education, 1935-1950 (of which the Adult Work Section was a part) in the files of the Division of Christian Education, National Council of Churches, New York, N.Y., indicates that section meetings were held each year except 1945.

> We are concerned that only three or four of our larger denominations are staffed with adult work specialists so that the educational working force is exceedingly small for implementing a really United Christian Adult Movement. The large number of denominations which do not have anything but marginal staff leadership in adult work and whose need is therefore the greatest are not able to participate in the activities of the movement effectively. It would unquestionably be a great advantage to these many denominations without full-time adult leadership if the International Council could provide a full-time Adult Work Director who could render them a larger service.[2]

It was a necessary reiteration of pleas made a decade before. In the interim, the U.C.A.M. had been born, had flourished, and had begun to decline. The question was clear: could it, or should it be reactivated?

As early as 1942, the distinction between the U.C.A.M. Executive Committee and C.R.E.A. was practically gone. At a meeting of this Executive Committee in October, it was voted

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[1] Interview with Mrs. Gebhard.

[2] International Council . . . Yearbook, 1944, p. 125.

> To recommend to the entire personnel of the Executive Committee that hereafter C.R.E.A. function as the Executive Committee of the U.C.A.M. and that when C.R.E.A. considers items of U.C.A.M. program, representatives of agencies cooperating in the U.C.A.M. but not represented in C.R.E.A. will be notified of items and invited to attend.[1]

This, of course, served only to intensify the feeling on the part of many of the other agencies that the U.C.A.M. was not really the "inter-agency movement" that had been envisioned in 1936, but rather little more than the adult education arm of the I.C.R.E. This decision came less than three months after the establishment of "minimum essentials" for U.C.A.M. conferences, already noted,[2] which had been recommended as a means of preserving the fundamental aspects of the U.C.A.M. program. It was clear that something was wrong.

A year and a half later, in February, 1944, Munro brought the issue to the mid-winter C.R.E.A. meeting with a statement that came quickly to the point: "We are in the eighth year of the U.C.A.M. Obviously it has not accomplished the renaissance in adult work we visualized in 1936."[3] The statement briefly outlined the early development of the U.C.A.M. and noted the fact that most of the cooperating agencies " . . . are not aware of the U.C.A.M. as their movement and their means of achieving a total integrated program in which their interests are adequately provided."[1] He made the judgment that the U.C.A.M. conferences " . . . are as a whole not only decreasing in number but deteriorating in quality so far as their original purpose is concerned."[2] He expressed concern that Learning for Life was not being as widely used as had been hoped, but also that the Committee on the Graded Series of the I.C.R.E. was projecting materials for adults and for the home closely paralleling those of Learning for Life. This troubled Munro particularly because he had always felt such a close unity within the I.C.R.E., but now sensed a lack of cooperation on the part of other departments and committees.[3] He also noted in his Statement some of the problems involved in trying to develop and sustain a comprehensive interdenominational adult program with such little staff and leadership available from the denominations. In closing, he urged that consideration of this report be made by C.R.E.A. in his absence during one of the sessions of its meeting.[4]

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[1] Minutes, Executive Committee of the U.C.A.M., October 1, 1942, p. 4.

[2] Cf. supra, p. 108.

[3] "Statement from the Director of Adult Work to Committee on Religious Education of Adults," Minutes, Committee on Religious Education of Adults, Hotel Stevens, Chicago, February 9-10, 1944 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit A, p. 1.

The Statement provided a much needed clarification of the issues, represented the feelings of other members of C.R.E.A., and brought the issue to a head. While few decisions were made at that meeting, much discussion ensued, some tentative decisions were made, and a sizeable amount of time was scheduled for further discussion at the next C.R.E.A. meeting in October. A special Committee on the U.C.A.M. Restudy was appointed to bring recommendations at that time.

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[1] Ibid. [2] Ibid., p. 2.

[3] Interview with Mrs. Gebhard.

[4] This entire Statement will be found as Appendix I.

This they did, and by October tentative plans had been laid for a general planning conference of the U.C.A.M. to be held the following June (1945) at Lake Geneva. This committee recommended that a new approach for the U.C.A.M. be found, if possible, at this conference.[1] A detailed program of daily activities and all details of the allocation of delegates and the overall administration of the conference were developed and accepted at this meeting,[2] but travel restrictions imposed late in 1944 made it necessary to postpone the conference until the summer of 1946.[3]

In the summer of 1945, Harry Munro resigned from the Department of Adult Work to become full-time Director of the Department of Educational Evangelism of the I.C.R.E., a post which he held until 1948. Munro retained his concern for adult education, but sought to advance it through the new forms of programming he developed in his new position. Because of the illness of his wife, which necessitated his leaving work which required travel, he accepted the post of Professor of Christian Education at Brite College of the Bible in Fort Worth, Texas, in 1948. He remained in this position until his retirement in 1955. While in Fort Worth, he maintained the close relationship he had had with the I.C.R.E. for nearly twenty years, continuing to serve as a part-time regional director of I.C.R.E. activities and helping in the organization of the Texas Council of Churches. Mrs. Munro died in 1949, but several years later he remarried and, in 1957, following his "retirement," he and his second wife went to Jarvis Christian College, a negro school in Hawkins, Texas where they lived as the only white people in a negro community and taught until his death in 1962.[1]

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[1] Minutes of the Committee on Religious Education of Adults, Webster Hotel, Chicago, October 2-4, 1944 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 2.

[2] *Ibid.*, pp. 2-3, and Exhibits A and B.

[3] *The International Council of Religious Education Yearbook, 1945* (Chicago: International Council of Religious Education, 1945), p. 66.

The great significance of Munro's creativity and energy in the developing program of Protestant adult education is obvious, and his imprint is firmly stamped on "the U.C.A.M. period" of its history.

Summary

The United Christian Adult Movement encompassed almost the entire story of cooperative Protestant adult education during the ten year period surveyed in this chapter, and as such provides the unifying theme of the chapter. The U.C.A.M.'s emphases also reflected the emerging educational and theological moods of the time. Its theology was liberal and embraced a broadness of interpretation seldom seen previously. It emphasized an openness of acceptance of differences that made it possible for many sorts of churches to cooperate in a common search for truth as never before. To do this, it had to relinquish a measure of specificity in doctrinal teaching, but this teaching was more than adequately transmitted in other ways, and the interdenominational emphasis engendered by the U.C.A.M.

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[1] Interviews with Mrs. Gebhard (already noted) and with Mrs. Harry Munro; Fort Worth, Texas, September 23, 1964.

among adults became a significant part of the emerging ecumenical movement.

The U.C.A.M.'s educational philosophy was essentially that of Dewey. In espousing the elective principle, it radically changed the concept of religious education from that of a given body of knowledge which had to be transmitted and accepted to that of a process whereby the individual himself sought out new meanings for his experience as interpreted by faith.

The U.C.A.M. broke from the traditional ecclesiastical patterns of instruction to suggest new forms wherein the adult himself participated in the planning of his own education and played an integral part in its accomplishment. Compared to the traditional lecture-pattern of most adult classes, where one person was the expert and all others the learners, the common reading of a text, followed by discussion, gave each participant a sense of personal significance in the learning process.

There is no question but that the life of the U.C.A.M. would have been considerably longer had it not been for the second World War. Breaking out, as it did, at the height of the U.C.A.M.'s period of significance, the War posed economic problems for the participating agencies that were just not surmountable. The War brought with it also an attitude of seriousness and even scepticism that was totally alien to the exuberant idealism of the movement. Even after the war, people were not the same. They did not have the enthusiasm for movements whose goal was to change the world. Many aspects of the liberal theology were on the wane as church leaders urged their people to look more realistically at the relationship between an essentially sinful world and a highly fallible church. And with Harry Munro's magnetic leadership directed elsewhere, the U.C.A.M. never did recapture the place of leadership in Protestant adult education that it had held in its few years of ascendance.

The U.C.A.M. was not a failure, though. It had brought to thousands of churchmen, lay and clerical, an awareness of the importance of several areas of Christian education that had long lain dormant--well rounded programs of education for adults who wanted to continue to grow in their faith, an emphasis on the basic importance of the family in the process of Christian education, and the necessity for the development of a program specifically geared to the needs of young adults in the church. Further, it had brought leaders of different denominations together in discussions of common problems that were beneficial to all concerned.

The rise, the proliferation, and the recession of a major movement in Protestant adult education has been seen. Movements in religious adult education had occurred before--i.e. the Chautauqua movement, the Adult Bible Class movement--but none was to occur again, at least during the period being studied herein. For the movement-idea, with all the enthusiasm and idealistic goals it engendered, was not to be the pattern of the future. New considerations were becoming more important and increasingly the interdenominational agencies of Protestantism saw a new role that it was theirs to play. By the time the

National Council of Churches was formed, in 1950, the U.C.A.M. was no more, but something just as exciting was taking its place.

CHAPTER IV

POST-WAR RETHINKING, 1945-1950

From the mid-thirties to the mid-forties, as has been seen, a significant part of Protestant adult education was focalized in the developing and flourishing of the United Christian Adult Movement. Following the war, this movement declined and new patterns of adult education began to appear within Protestantism. With the projected formation of the National Council of Churches within a few years, the time was not conducive to the development of any major new programs. Rather, this period of the late forties became one of reappraisal of the past and rethinking of the future.

Although the second World War ended in Europe in the spring of 1945 and in Asia a few months later, there were still problems of wartime well into that year and beyond. Late in 1944, the request was received from the U.S. government that major conferences and gatherings be curtailed during 1945 wherever possible. For this reason, the annual midwinter meetings of the I.C.R.E. were not held in February of that year, and the Adult Work Planning Conference scheduled for Lake Geneva that summer was postponed until 1946.

Small gatherings, however, were permitted, and C.R.E.A. met in May, at which time the goals for the Department of Adult Work and Family Life for the quadrennium 1946-1949 were defined as follows:

1. The development of a program of adult education in every church that will meet the needs and interests of adults, with special attention to:
    a) The needs of young adults including the enlistment by the church of war displaced personnel
    b) The development of new interest groups for inactive and unreached adults
    c) The provision of definite plans for adults of retirement age
2. The development of a program of family life education in every church
3. The development of a program of lay evangelism in every church
4. The development of a program of study and action to inspire, qualify and guide adults for service in the local church, community, and in the achievement of a Christian world order.[1]

Several newly developing trends, in addition to others already noted, are seen in these goals. Among these trends are an interest in older adults (1-c), a program of evangelism (3), and the inclusion of leadership training (4) as specific concerns of the Department of Adult Work. These had not been ignored in the past, but had not received such specific emphasis before.

The postponement of the Adult Work Planning Conference did make it possible, however, for the I.C.R.E. to secure new leadership for the Department of Adult Work and Family Life prior to the convening of this conference. On October 1, 1945, The Rev. Tilford T. Swearingen became the new Director. A minister of the Disciples of Christ, Swearingen had served for twelve years on the staff of the United Christian Missionary Society of that denomination. During five of these years (1936-1941) he was

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[1] The International Council of Religious Education Yearbook, 1946 (Chicago: International Council of Religious Education, 1946), p. 79.

Executive Secretary of the Department of Religious Education. During the war years, he returned to the pastorate to serve a parish in North Carolina until called to be Munro's successor following the latter's resignation.[1]

In the fall of 1945, C.R.E.A. held a three-day retreat prior to its regular meeting, at which there was opportunity to review with the new director the entire field of adult work and family education for which he was responsible.

A Year of Reappraisal - 1946

Several factors combined to make 1946 a "year of reappraisal." The war had ended and people were beginning to turn again to thoughts of living in a world of peace. More astute minds, however, were aware that going "back to normal" would not be enough. The men who returned from the wars were not the same boys who had gone months and years before. The whole process of "demobilization" was far more complicated than merely changing one's clothes from olive drab to civvies. The professional educators related to C.R.E.A. were profoundly aware of this fact, and most of them felt that the U.C.A.M. as it had functioned before the war would not be sufficient for the years ahead.

Another factor began also to be apparent: the denominations were becoming stronger--at least they were adding more staff people--and less and less did they rely on the I.C.R.E. to provide the stimulus and leadership in the development of new program. Further, many of these new persons had not been a part of the prewar U.C.A.M. and, therefore, did not share its hopes and dreams as did some of the "old-timers" on C.R.E.A. Some of these newer leaders had specialized interests in the fields of social action and missionary education. One of the significant problems facing the U.C.A.M. in the mid-forties was that several of its regional conferences had been merged with missionary education conferences, and the "missionary education people" were not content to see their major concern only one of "seven areas." Mrs. Crowe feels that the efforts of one denominational leader in particular to "try to force U.C.A.M. into the missionary mold" contributed significantly to the growing uncertainty regarding the true nature of the U.C.A.M.[1]

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[1] Interview with Tilford T. Swearingen, Executive Director, The Texas Association of Christian Churches and former Director of Adult Work, I.C.R.E.; Fort Worth, Texas, September 23, 1964.

Add to these factors what has already been seen in Chapter III and it is obvious that the whole approach of Protestant adult education in general and the U.C.A.M. in particular was in need of rethinking in the mid-forties.

The general planning conference which had been triggered by Munro's Statement at the 1944 C.R.E.A. meeting did take place in 1946. The reasons cited for holding this conference included a recognition of the unusual problems facing the churches in the post-war years and the vital need to better determine " . . . how interdenominational agencies can best support denominational effort through common promotion and united action. . . ."[1] The problems of coordination were the key issues. Many legitimate concerns of Christians were literally "getting in each other's way" and there had developed a strongly felt need to effect better coordination of all the agencies and activities which vied for the response of the adults of the churches. In this situation, the adult educators hoped and felt that their program could and should be the channel for such coordination.

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[1] Second interview with Mrs. Crowe; Peoria, Illinois, April 12, 1965.

The National Adult Planning Conference met at Lake Geneva July 28-August 4, 1946 with 168 delegates representing nineteen denominations and eleven interdenominational agencies, most of these the agencies cooperating in the sponsorship of the U.C.A.M.[2] The procedure followed was similar to that of previous U.C.A.M. conferences. The total body divided itself into commissions for intensive work during the first part of the week in the following areas:

1. Changing Aspects of the Christian Mission Abroad
2. Changing Aspects of the Christian Mission at Home
3. World Order as a Responsibility of Christians
4. Relief and Rehabilitation of War-Stricken Peoples and Areas
5. Civic and Political Action as a Responsibility of Christians
6. Minority Rights and Group Tensions
7. The Christian Family Facing a Changing World
8. Christian Stewardship
9. The Church and Social Welfare
10. Young Adults in the Life of the Church

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[1] Looking Ahead in Adult Work (Chicago: International Council of Religious Education, 1947), p. 98.

[2] Ibid., p. 99.

11. Leisure Years, an Opportunity for Christian Service
12. Evangelism
13. A Christian Economic Order as a Goal of Adult Work[1]

During the last three days of the Conference, a realignment of commission groups took place. In the new alignment, delegates concerned themselves with how Worship, Preaching, Study, Evangelism, Service, Action and Fellowship might be utilized in new and creative ways to bring these great Christian concerns into focus in varying types of communites--rural, county seat town, and suburban. In addition, the particular approaches to the elderly and the young adult were considered as further dimensions of this study. It can readily be seen that the over all conference addressed itself to a survey of the field of Protestant adult education in its widest possible definition.

> The Conference accepted for general content the results of the work of many specialized agencies participating. It did not undertake to restudy or re-examine the findings of various conferences on post-war or demobilization problems. It did not undertake a basic study of world missions as such. It did not study basically the various social, economic and political issues confronting the church. It gave its attention, rather to the ways or processes through which these general concerns and issues might be incorporated in a total adult program and so brought within the learning and service experiences of the rank and file of men and women.[2]

> It was not the purpose of the Conference to "plan a program" but to outline the broad specifications of an adult program with supporting suggestions relating to each phase of activity as a service to all groups working with adults in local churches, denominational boards and interdenominational agencies.[3]

The report of the conference was, as usual, a lengthy and detailed document which " . . . was not well accepted,"[4] and even

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[1] *Ibid.*, p. 3. [2] *Ibid.*, p. 101. [3] *Ibid.*, p. 3.

[4] Interview with S. J. Patterson.

Swearingen, the conference director, could remember little about the conference, feeling that it " . . . did not accomplish much."[1] Looking Ahead in Adult Work probably did not get into many local churches, but undoubtedly was read and utilized by staff people in the denominations whose understanding of a comprehensive program of adult work was probably enlarged because of its insights. These people, in turn, did get into the churches to counsel and advise local leaders, so the report's value was not wholly lacking. But, for the most part, the 1946 conference created nothing really new and had little impact on the churches "back home."

In its more specific purpose, however, the National Adult Work Planning Conference did take some hard looks at the U.C.A.M. organization and structure. It was recognized that the old U.C.A.M. Commission had been too unwieldy, but it was also strongly felt that the plan which had been followed for nearly seven years of making C.R.E.A., in essence, the Executive Committee was not good either for something that purported to be an inter-agency movement. The recommendation made by the conference was that a Central Committee for U.C.A.M. be organized comprised of three representatives from each of the eight sponsoring organizations[2] plus representation from state councils of churches and designated members-at-large. Further, there would be an Executive Committee of this Central Committee consisting of one staff representative from each of the sponsoring agencies, and the Director of Adult Work and Family Life of the I.C.R.E. would be asked to serve as Executive Secretary of the U.C.A.M.[1] As will be seen, this organizational structure looked fine on paper but never actually materialized in practice.

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[1] Interview with T. T. Swearingen.

[2] Federal Council of Churches, Home Missions Council, I.C.R.E., Foreign Missions Conference, United Stewardship Council, Council on Higher Education, Missionary Education Movement, and the United Council of Church Women.

The "New" U.C.A.M.

The concept of the "new" U.C.A.M. was no longer essentially educational in focus, but rather more coordinative in function. A paper describing the proposed reorganization included these statements:

> The name "United Christian Adult Movement" is irrelevant for our present purpose. The idea back of this cooperative planning process is the main issue. It is at this point that the Movement can be seen either as an indispensible method of work at each level of the Christian adult enterprise (local church, denominational, and inter-denominational) or an unnecessary interrupter of effective processes being carried on by separate agencies or boards.
>
> . . . .
>
> It has become increasingly clear that the local church does not need a multiple program for adults, one missions, one evangelism, one education, one fellowship, and one social action, another stewardship, etc.
>
> . . . .
>
> This confused picture of denominational service to local churches is duplicated in adult work on the interdenominational level.
>
> . . . .
>
> Here are several agencies to be brought into one, all inclusive, organization. In such an organization there would

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[1] "United Christian Adult Movement," pp. 3-4.

> of necessary [sic] be a number of departments of adult work, or departments whose purpose and program related to adults.[1]

One sees clearly that the 1936 ideal of a "movement," not an "organization," was no longer a dominant concern, and since these same cooperating agencies were, at the time, discussing an even more comprehensive form of unification, which became fact in the National Council of Churches four years later, the response to this proposal for a re-organized U.C.A.M. was, therefore, not very enthusiastic.

Minutes and reports in subsequent years noted a few further attempts to perpetuate the U.C.A.M. A U.C.A.M. Conference was held in August, 1948, with 125 persons attending,[2] but any report of it beyond this attendance figure was not found by this writer. A similar conference was held a year later, but was called a "United Christian Adult and Missionary Conference."[3] Presumably, the "movement" was no longer. Learning for Life continued as a responsibility of C.R.E.A. and several self-perpetuating regional conferences which had been begun under the auspices of U.C.A.M.

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[1] "A Protestant Strategy in Christian Adult Work (An interpretation of the United Christian Adult Movement)," pp. 3-4. This mimeographed document was found in the files of the Board of Christian Education, United Presbyterian Church, U.S.A. It indicates no author's name, but several references in it indicate that it was written from the point of view of the Federal Council of Churches, one of the eight participating agencies. References in the past tense to the National Adult Work Planning Conference and in the future tense to possible activities in 1947 suggest an approximate dating of fall, 1946.

[2] The International Council of Religious Education Yearbook, 1949 (Chicago: International Council of Religious Education, 1949), p. 73.

[3] The International Council of Religious Education Yearbook, 1950 (Chicago: International Council of Religious Education, 1950), p. 89.

were still meeting in the late forties. Perhaps the coup de grace came in a statement made by the Director of Adult Work, in late 1949, that three attempts had been made to convent the U.C.A.M. Central Committee since 1946 and all had failed.[1] The name, "U.C.A.M.," was not mentioned again, save in a historical context, in any records of the I.C.R.E. studied. There was no formal act of termination for the U.C.A.M. Two comments from interviews summarize, each in one sentence, what happened:

> We just stopped talking about the U.C.A.M. because it had ceased to be a movement.[2]
>
> It had outgrown its life and was being superseded by more contemporary attempts in adult work.[3]

New Fields of Concern

Plummer's words, "more contemporary attempts," are significant for, after the war, adult education in its interdenominational focus did begin to take new forms. New curricula were being developed by the denominations for their own use, denominational staffs in Christian education were becoming quantitatively larger and qualitatively better, and gradually the field service aspect of the I.C.R.E.'s function diminished as its focus came more and more to be in service to the denominations rather than in service to the local church. To be sure, much of the new denominational development was based upon insights first expressed in U.C.A.M. conferences and Learning for Life material, but the emphasis of the I.C.R.E. had to be more and more in leadership in the new areas of exploration in Christian adult education.

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[1] Minutes, Committee on Religious Education of Adults, October 3-5, 1949, Northern Baptist Assembly, Green Lake, Wisconsin (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 4.

[2] Interview with M. Leo Rippy.

[3] Interview with Richard Plummer, Executive, Synod of Ohio, The United Presbyterian Church, U.S.A., former Director of Adult Work, The Presbyterian Church, U.S.A., and former member and chairman of C.R.E.A.; Columbus, Ohio, December 30, 1964.

As examples, one would note the beginning of concern, in 1945, with the possibilities of the use of radio programming in religious adult education in forms other than merely the broadcasting of sermons.[1] Shortly thereafter a Department of Radio Education was formed in the I.C.R.E. At the same time, thought was being given to the leadership C.R.E.A. might be able to give to help churches plan for adult education architecturally in the many new churches that would be built after the war.[2]

The whole matter of demobilization was, of course, a central concern in the middle forties. Several conferences were held during that time, the most notable being the Conference of Young Churchmen, jointly sponsored by the I.C.R.E. and the Federal Council in September, 1946, at which 300 "young men of the church" gathered to " . . . consider with a group of young men the idea of churchmanship in the local church and community."[3] No attempt was made to organize any movement or structure. Rather, the conference was primarily of value to staff personnel as they were able to benefit from the thought and recommendations of the young men at the conference and incorporate the suggestions made by these young men into future programming. More and more, conferences were being used as ends in themselves for specific purposes, rather than as vehicles for the organization of ongoing programs, as had so often been the case in previous years. A desire to reach young adults had become a major concern of C.R.E.A., with a special sub-committee assigned to give leadership in this particular area.

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[1] Minutes, Committee on Religious Education of Adults, October 9-11, 1945, Westminster Hotel, Winona Lake, Indiana, (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 10.

[2] *Ibid*.

[3] J. Gordon Chamberlin, "The Future is Assured," in *International Journal of Religious Education*, XXIII, No. 3 (November, 1946), 7.

Swearingen was quick to recognize the value of adult education relationships outside religious circles, and took membership in the National Conference on Family Relations, the Clearing House of Parents Magazine, and the Family Welfare Association,[1] in addition to filling out Harry Munro's unexpired term on the Board of Directors of the American Association of Adult Education and contributing to its 1948 Handbook.[2]

A major activity of the Department of Adult Work was a Conference on the Community and Religious Education, of which Harold E. Stassen, president of the I.C.R.E., served as chairman and

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[1] Minutes, Committee on Religious Education of Adults, February 13-14, 1946, Deshler-Wallick Hotel, Columbus, Ohio (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 5.

[2] The International Council of Religious Education Yearbook, 1947 (Chicago: International Council of Religious Education, 1947), p. 55. The reference to Swearingen's contribution to the 1948 Handbook is as follows:
T. T. Swearingen, "Protestant Christian Adult Education," in Handbook of Adult Education in the United States, ed. Mary L. Ely (New York: Institute of Adult Education, 1948), pp. 192-195.

Swearingen as Executive Director. This conference was convened in December, 1947, with the purpose

> . . . to devise a positive program which would counteract--or augment and redirect, as might be necessary--the powerful community influences which too often adversely affect constructive character development.[1]

Represented by 200 delegates were eighteen denominations, eight state councils, eleven city councils, and eighteen national non-church agencies.[2] The delegates discussed the questions of the meaning of "community," the forces that develop or destroy it, and the role of religion, and more specifically Christian education, in its development. These considerations were related to different "community" types:

1. The rural agricultural community.
2. The rural industrial community.
3. The county-seat town.
4. The small city.
5. The large city.
6. The suburban community.
7. The metropolitan city.[3]

Here again, the broadening scope of concern evidenced by the forces of Protestant adult education is seen. The attempt was made to help church leaders see the larger context of their total responsibility that they might be aware of

> . . . their opportunities and hitherto unused resources for strengthening the moral and spiritual tone of their respective communities through cooperative planning and united action . . . [and] . . . will assume an aggressive leadership of the

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[1] Tilford T. Swearingen, The Community and Christian Education (St. Louis: The Bethany Press, 1950), p. 11. This volume represents the report of the Conference.

[2] Ibid. [3] Ibid.

> constructive forces of the community in the formation and execution of a program that will cooperatively utilize these resources.[1]

The larger context of Protestant adult education was coming to be seen more clearly.

Christian Family Life

Swearingen's desire to " . . . center his future work in the local parish rather than in the national field . . . "[2] led to his resignation in December, 1947. There followed a period of nearly a year before the Rev. Richard E. Lentz took up the Directorship of the Department of Adult Work and Family Life on September 1, 1948. Lentz became the third minister of the Disciples of Christ denomination to hold this post, having served several pastorates in which he had " . . . put a strong emphasis upon adult religious education, especially family life and parent education."[3] It was under Lentz's leadership that the aspect of family life came into full flower as an integral and central facet of the program of adult education.

In the last chapter, the early development of concern for Christian family life in the late thirties and early forties was noted.[4] In 1945, a family devotional booklet, Pages of

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[1] Ibid., p. 13.

[2] "Dr. Swearingen Resigns Council Post," in International Journal of Religious Education, XXIV, No. 1 (September, 1947), 34.

[3] Roy G. Ross, "New Staff Appointments," in International Journal of Religious Education, XXV, No. 1 (September, 1948), 12.

[4] Supra, pp. 113-115.

Power, appeared for the first time for use during National Family Week,[1] and Swearingen was able to state in his report for 1947 that National Family Week was " . . . rapidly becoming the most widely publicized and useful observance of all such special periods."[2] Two years later, Lentz stated that "National Family Week is the largest single project of the Department [of Adult Work and Family Life] ,"[3] and his report to C.R.E.A. in 1950 indicated that over 500,000 copies of cooperative literature produced had been sold and over 1,300 radio broadcasts had been aired pertaining to National Family Week topics during the 1950 "week."[4] A major reorganization of the Joint Committee on Family Life in 1946 led to a smoother operation within the I.C.R.E. structure of this committee which involved relationships with so many other age and interest committees of the I.C.R.E. This joint committee met often during 1947, seeking to develop a more specific program of family life education than had previously been the case. In a report to the Educational Commission in fall, 1948, this committee reiterated its primary dependence upon Christian Family Life Education[1] and projected a major program for the I.C.R.E. Section I of this report suggested the areas of family experience which are important in fruitful Christian family life; Section II gave a general analysis of the content needed in a local church's program for families; Section III presented a basic philosophy for the development of curriculum materials for use in the family; and Section IV sought to clarify the role of the denominations and interdenominational agencies in helping the local churches do their jobs.[2] This report came out at approximately the same time that Lentz joined the I.C.R.E. staff, and the combination of its issuance and his coming made the years that followed most significant in this field. Within a year, he was chairman of the Intercouncil Committee on Christian Family Life, which represented the family life interests of the I.C.R.E., the Federal Council of Churches, and the United Council of Church Women,[3] and was also chairman of the Inter-Faith Committee on National Family Week.[4] Coming from relative obscurity in a local pastorate, it was not long before Lentz was recognized as an authority in the field of

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[1] International Council . . . Yearbook, 1946, p. 53.

[2] The International Council of Religious Education Yearbook, 1947 (Chicago: International Council of Religious Education, 1947), p. 54.

[3] "Report to Comittee on Religious Education of Adults by the Director of Adult Work and Family Education," Minutes, Committee on Religious Education of Adults, February 9-10, 1949, Exhibit II, p. 2.

[4] "Report to the Committee on Religious Education of Adults from the Director of Adult Work and Family Education," Minutes Committee on Religious Education of Adults, October 1-3, 1950, American Baptist Assembly Grounds, Green Lake, Wisconsin (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.),Exhibit A, p. 2.

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[1] Cf. supra, pp. 100-101.

[2] "Report of the Joint Committee on the Christian Family to the Commission on Educational Program," Minutes, Committee on Religious Education of Adults, October 4-6, 1948, Stevens Hotel, Chicago, Illinois (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit C, pp. 4-19.

[3] Cf. supra, p, 113.

[4] International Council . . . Yearbook, 1950, p. 89.

Christian Family Life and was in demand all over the country as a speaker in this field.

A National Conference of Church Leaders of Family Life sponsored by the three interdenominational agencies noted in the previous paragraph, was convened at Cincinnati, Ohio in November, 1948. 275 persons, each of whom qualified as a "leader" in the field, attended, with vocational representation ranging from the clergy to those from the fields of medicine, psychology, sociology, and business.[1] The wide-spread interest in this conference indicated the rapidly growing concern in Christian family life.

By 1949, a library of audio-visual material on Christian family life had been compiled in the I.C.R.E. office, offering films, filmstrips, and recordings for rent and for sale on topics ranging from prayer to sex education to family recreation.[2]

In the summer of 1950, a National Conference on Education of Christian Parents was held at Lake Geneva, again bringing together national leaders in the field, this time to make recommendations regarding the program in Christian Family Life to be developed in the forthcoming National Council of Churches. This conference became the first of a series of Strategy Conferences envisioned by Lentz and developed by the C.R.E.A. during the 1950's. The basic concept of the Strategy Conferences was that a major national adult leadership conference be held each year (later, every two years) on a specialized topic of concern.

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[1] International Council . . . Yearbook, 1949, p. 74.

[2] Minutes, C.R.E.A., October 3-5, 1949, Exhibit C.

This program became, probably, the most significant activity of the Department of Adult Work in ensuing years, and, as such, will be developed in some detail in the next chapter.

Other Developments

Lentz brought outstanding organizational and analytical ability to the job of Director of Adult Work and Family Life. Five months after he began his work, he made a four-page, single-spaced report to C.R.E.A. of his activities, which included visits to the adult education offices of the cooperating denominations and extensive reorganization of the entire department.[1] Two months after taking the position, he began the publication of a newsletter, "C-R-E-ATE," which was circulated bi-monthly to members of C.R.E.A.[2] In 1949, a new development in the Learning for Life program took place when he adapted it for use in penal institutions at the request of the chaplain of San Quentin prison.[3] This program continued as a major emphasis of the department for many years in several penal institutions and is still found in some today.

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[1] "Report . . . by the Director of Adult Work and Family Education," Minutes, C.R.E.A., February 9-10, 1949, Exhibit II.

[2] International Council . . . Yearbook, 1949, p. 112.

[3] "Report, Director of the Department of Adult Work and Family Education to the Committee on Religious Education of Adults, Green Lake, Wisconsin, October 3, 1949," Minutes, Committee on Religious Education of Adults, October 3-5, 1949, Northern Baptist Assembly, Green Lake, Wisconsin (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit D, p. 1.

In 1949, Lentz presented a proposed long-range program for his department to C.R.E.A. which was based on the recognition of the inherent confusion of organizational work with adults. He noted, for example, the many classifications of adults by sex, age, interest, and vocation. Protestant adult work was further confused by the fact that the cooperating denominations sought to minister to their adults' needs by means of many different patterns of organization. Lentz stated:

> The Inter-relatedness of the many activities involving adult work complicates the effort to correlate adult programs. Adults are involved in the programs of so many agencies, not in themselves adult Christian education. Adult work is preponderantly JOINT.[1]

There followed the outline of an extensive program for cooperative adult work which recognized these problems and sought to build upon this recognition. Among the points made were these:

> . . . This means a broader more inclusive concept of curriculum and a recognition that at least some aspects of most of the church's work with and for adults are educational in nature.
> . . . The Introduction of newer, varied methods into adult work as the concept of curriculum is broadened.
> . . . The Development of an organizational pattern of adult work that will make possible closer cooperation.
> . . . The Development through the denominations as far as possible of a literature that shall undergird the cooperative adult work. . . .[2]

These points were expanded by means of recommendations for specific activities and programs for which C.R.E.A. could and should be responsible.

It is not clear whether Lentz was really doing more than his predecessors, but his introduction of a regular, written report at each C.R.E.A. meeting helped organize the sprawling program of adult work in the I.C.R.E., which tended to give this impression. Also, he did have the ability to sharpen the focus on what was needed and see that it got done, and under his leadership, C.R.E.A., which had been in a somewhat confused state since the war years, began to function efficiently again.

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[1] "The Long-Range Program of Adult Work and Family Education," Minutes, C.R.E.A., October 3-5, 1949, Exhibit E, p. 2.

[2] Ibid., p. 3.

In 1948 and 1949, C.R.E.A. reorganized its operational procedure, putting a large part of its activity into the hands of subcommittees on Curriculum, Christian Family Life, Field Program, Young Adult Work, and Work with Older Adults, the latter being an area of concern which was beginning to evoke great interest in the late forties.[1] Within a few months, these were increased to include subcommittees on Audio-Visual Aids, Middle Adults, and Publications. As the work of C.R.E.A. became more and more complex, increasing activity was seen at the subcommittee level.

Mention has been made primarily of those new or special activities developed by C.R.E.A. during this period of its history. The minutes of its meetings disclose a large amount of its time and energy being spent, however, in the ongoing routine of its responsibility. Courses and books for the Learning for Life program, plus other adult work publications, were reviewed annually and quite extensively; an ongoing consultation was maintained with the I.C.R.E. Committees on the Uniform Lesson

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[1] "Reorganization Proposal," Minutes, C.R.E.A., October 4-6, 1948, Exhibit D.

Series and on the Graded Series in terms of curriculum outlines and texts for adults; the annual Adult Advisory Section of the I.C.R.E., although not controlled by C.R.E.A., maintained a continuous give-and-take with C.R.E.A. in matters of mutual concern; and the reports and discussion of countless meetings related to Protestant adult education accounted for much of C.R.E.A.'s time in its meetings. Its field was vast, its responsibilities were many and, at times, some of its members were discouraged in that it did not really seem to be getting anywhere during this period.[1] But this time of indecision and rethinking was to bear fruit in the new adult work program of the National Council.

Summary

Perhaps the most striking characteristic of the period just studied is its lack of any striking characteristic. Considerable confusion during this period is reflected not only in the printed data, but also in the interviews. The efforts to resurrect, without success, the enthusiasm in and of the U.C.A.M.; the lack of continuity in leadership, not only in the directorship of the Department of Adult Work and Family Life, but also in the rapid changeover of personnel within the C.R.E.A.; and the exceeding abundance of "reappraisals," "reorganizations," and "long-term projections" during the few years following the war have been noted. There is a tendency to evaluate this period as one during which "nothing particular happened," but to do so does a disservice to the larger historical perspective, for these few years might properly be called the "adolescence" of cooperative Protestant adult education. Early patterns had proven themselves inadequate and newer, more mature patterns were just beginning to emerge, but in this struggle there was a development that can be likened to that from childhood to manhood in the human animal.

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[1] This point was reflected in comments made in several interviews.

Perhaps this development is best seen by making several contrasts between the Protestant adult education of the mid-thirties and that of the end of the forties, the period representing, roughly, the scope of Chapters III and IV.

In the mid-thirties, educators were just awakening to the concept that adults could learn, and were struggling to organize this learning in some logical way through U.C.A.M. By 1950, adult education was fairly widely accepted, and Protestant adult educators had become more concerned with the total learning experience of adults in its multitudinous foci and what bearing the church could bring to this total experience.

In the mid-thirties, adult education was primarily seen as one of the "age group classifications." By the fifties, it had become much more. Bower and Hayward closed their chapter on "Religious Education in Adult and Family Life" with the observation that

> . . . More and more it [adult education] has come to be regarded as a strategic level at which to attack the total problem of Christian education, and has demonstrated its ability to support and enhance all other phases of the church's educational program.[1]

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[1] Bower and Hayward, p. 147.

During this period of approximately fifteen years, Protestant adult education had changed from little more than an adult-class movement to a proliferation of many forms of educational activities which involved a wide range of content and methodology.

There was a growing sophistication in understanding the many factors at work affecting adult education. The emphases on family, community, vocation, and social concerns broadened the scope of Christian adult education, while the utilization of new tools-of-the-trade, such as audio-visuals and consciously utilized group work techniques, to name but two, added to this growing sophistication.

In its national focus, a change from the "mass movement" emphasis of the U.C.A.M. to more specifically oriented planning and programming at the interdenominational level has been noted. Related to this, of course, was the gradual movement from an effort on the part of the I.C.R.E. to serve all the churches and local councils of churches to a concept that the interdenominational task was more that of research and providing leadership to the denominations and the state councils, who in turn could and would give the really effective local leadership to their constituent bodies.

These trends are here noted as being "in process." It will be seen that some of them become more marked in the ensuing years, while others diminish, but if the final years of adult education in the I.C.R.E. were marked by some confusion, they did provided the basis for a new, more fundamental approach under the aegis of the National Council.

At the end of 1950, the I.C.R.E. became a part of the National Council of Churches, and a new concept of cooperative planning and programming began in Protestantism.

CHAPTER V

THE NATIONAL COUNCIL AND NEW DIMENSIONS, 1950-1956

The early fifties found cooperative Protestant adult work operating through a new structural framework--the National Council of Churches. Although the headquarters of this new agency were in New York, the Christian education offices (housing the departments which had formerly been a part of the I.C.R.E.) remained in Chicago until 1956. For this reason, the realignment of organizational relationships was slow to develop and for several years into the mid-fifties, the pattern of reappraisal and rethinking noted in the previous chapter continued. However, there was one significant difference during this period. Richard Lentz continued as Director of Adult Work in the new structure and brought a stability of leadership during this period not found since the time of Harry Munro. This stability was reflected in a new concept of interdenominational leadership that began to emerge in the early fifties which led to creative experimentation and development of significant new resources that mark this period as one of new dimensions in Protestant adult education.

Religious adult education at mid-centruy was also being affected by activity in each of the several component fields of endeavor of which it was a part. This activity can be but briefly noted here, but is important to establish the larger context of the field.

Protestant theology in 1950 clearly showed the influence of the Barthian tradition.[1] This neo-orthodoxy, which was just beginning to find acceptance in the early thirties, was, by mid-century, the predominant theological trend among those denominations related to the I.C.R.E., particularly in the seminaries and among the younger generation of ministers. Neo-orthodoxy grew out of a reaction against the extremes of liberalism which had manifested themselves in the late twenties and thirties. Liberalism had emphasized the inherent goodness of man and the essentially human aspects of Jesus. Liberalism was idealistic with an almost humanistic emphasis on the possibilities inherent in manking to remake the world. The Great Depression in the thirties and World War II in the forties, however. provided fuel for the conviction for many churchmen that a renewed recognition of an essentially sinful nature of man and a salvation which could come only through God's grace as manifest in Christ was necessary. Neo-orthodoxy was rooted in liberalism and acce-ted many of its essential elements, such as Biblical criticism and the more modern concepts of interpretation, but reaffirmed orthodoxy in its emphasis on a faith rooted more in the Biblical tradition than in human experience and concerned with finding relevant answers to man's ultimate questions in the eternal message of the Christian tradition. In essence, neo-orthodoxy was a return to the traditional emphases of Christianity set, however, in a new framework of inquiry more closely related to the circumstance of contemporary man.[1] By 1950, neo-orthodoxy had gained a stature in Protestant thought that was beginning to have some effect on adult education. A new interest in theology was becoming apparent, first on the part of scholars and educators, then among the ministers, and, by mid-century, in a growing concern on the part of laymen for the relating of fundamental theological concepts and values to the existential situations of which man is a part.

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[1] Cf. supra, p. 43.

Similar ferment was taking place in Christian education. The forties were characterized by considerable discussion of conflicting educational philosophies as they pertained to religious education. Two books, published early in the forties, stated the polar positions in this discussion. Harrison Elliott, in Can Religious Education be Christian?,[2] saw religious education as the relationship between God and man mediated through the experience of man in the world about him, specifically as the message of Jesus Christ relates to these experiences and leads him into a fuller relationship with God. His thesis was rooted in the principles of Dewey and suggested that education must begin with actual situations rather than theological principles and must draw from the content of the faith to fulfill the needs of the individual. However, although Elliott found enrichment in Dewey's educational theories and drew upon them in considerable measure, his own educational formulation carefully avoided too great an overshadowing of the central core of the Christian message.

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[1] For further development of this theme, cf. Hordern, pp. 118-184, and Daniel Day Williams, "Current Theological Developments and Religious Education," in Religious Education, A Comprehensive Survey, ed. Taylor, pp. 44-53.

[2] Harrison S. Elliott, Can Religious Education Be Christian? (New York: The MacMillan Company, 1940).

H. Shelton Smith, in Faith and Nurture,[1] however, charged the liberals with embracing Dewey to the extent that the essential content of Christianity, that which is absolute and unchangeable, became little more than a tool of man's emotional desires. He criticized what he felt to be the tendency of liberal educators to draw upon secular educational theory to the extent that the essential religious content to be transmitted became secularized also. To Smith, this undercut the whole and essential meaning of Christian education.

These books characterized the dialogue taking place among Christian educators in the forties. Following the war, there was considerable activity in the field of curriculum, with many of the major denominations producing new curricula based on one or the other of these educational philosophies, or some synthesis of the two, and this was reflected in the adult curricula as well as in those of children and youth.

In the realm of secular adult education, rapid development was also taking place. With an increasing percentage of adults in the population, with changing technologies making necessary new opportunities for continuing learning and retraining in vocational skills, and with increased leisure not only in the retirement years, but also during the active years, the field of adult education was growing. The first White House Conference on the Aging in 1950 was a significant milestone in the recognition of the needs in the field, and the founding of the Adult Education Association in 1951, unifying the American Association for Adult Education and the Department of Adult Education of the National Education Association, was a major step in the development of needed coordination in the field.[1] The establishment, in 1947, of the National Training Laboratory in Group Development at Bethel, Maine became a major factor in the new understanding of the dynamics of group work which was rapidly becoming a significant part of the development of adult education.[2]

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[1] H. Shelton Smith, Faith and Nurture (New York: Charles Scribner's Sons, 1941).

These factors are but symbolic of the many which were at play in influencing the development of Protestant adult education at mid-century.

The National Council

On November 29, 1950, at Cleveland, Ohio, the National Council of the Churches of Christ in the United States of America came into being, consummating a decade of planning by a number of

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[1] Cf. supra, p. 35, and Knowles, in Handbook of Adult Education . . . , ed. Knowles, pp. 23-24.

[2] Leland P. Bradford, "Human Relations and Leadership Training," in Handbook of Adult Education . . . , ed. Knowles, p. 494.

Protestant groups in the interest of increased cooperation and coordination in their common task.

The National Council represented a merger of eight interdenominational agencies, each of which relinquished its autonomy in the interest of greater effectiveness and witness:

The Federal Council of the Churches of Christ in America
The Foreign Missions Conference of North America
The Home Missions Council of North America
The International Council of Religious Education
The Missionary Education Movement of the United States and Canada
The National Protestant Council on Higher Education
The United Council of Church Women
The United Stewardship Council[1]

Shortly after the initial organization, four more interdenominational agencies became a part of the National Council:

Church World Service, Inc.
The Interseminary Committee
The Protestant Film Commission
The Protestant Radio Commission[2]

These agencies merged their programs into the total program of the National Council.

Twenty-nine denominations, representing 143,959 local congregations and 32,000,000 members also became a part of the National Council, not in the sense of merging their programs but in terms of cooperative support of its interdenominational program.[3]

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[1] Samuel McCrea Cavert, "Introducing the National Council of Churches," in 1951 Edition, Yearbook of American Churches, ed. George F. Ketcham (Twentieth biennial issue; New York: The National Council of the Churches of Christ in the United States of America, 1951), p. 1.

[2] Ibid., p. 2. [3] Ibid., p. 1.

The National Council was officially created by the churches, which support its program, and it is wholly responsible to them.[1] The basic legislative body of the National Council is the General Assembly, which meets triennially and is representative both of denominations and city and state councils of churches, while adinterim guidance is given by the General Board, approximately one-seventh the size of the General Assembly, which has administrative supervision of Council operations.[2]

The program units of the National Council are the four divisions:

The Division of Christian Education
The Division of Foreign Missions
The Division of Home Missions
The Division of Christian Life and Work[3]

Further, many joint committees and general departments coordinate the work of the total Council. The new structure was complex, but succeeded in eliminating much of the duplication that had been present in the often competitive programs of the former interdenominational agencies which made up the National Council.[4]

Within the Division of Christian Education are found three commissions: the Commission of General Christian Education (incorporating, for the most part, the activities of the former I.C.R.E.), the Commission on Christian Higher Education, and the Commission on Missionary Education. Within the Commission on General Christian Education are found program departments, educational committees, and associated sections in a pattern similar to that already established by the I.C.R.E.[1]

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[1] *Ibid.*, p. 3.

[2] Virgil E. Foster, "Roots in Chester Center," *International Journal of Religious Education*, XXVII, No. 6 (February, 1951), 5.

[3] *Ibid.*

[4] *Ibid.* This article has three clearly drawn organizational charts which are helpful in the understanding of the complex structure of the National Council.

The responsibility for adult education was centrally vested in the Department of Adult Work, of which Richard Lentz remained as Executive Director. The related committee became the Committee on Adult Work[2] which continued to fulfill essentially the tasks formerly handled by C.R.E.A. within the I.C.R.E. framework. Other departments of the National Council had and continue to have various types of adult committees, but the C.A.W. has been the central focus of adult education activity in the National Council throughout its history. Although the headquarters of the National Council were in New York, the offices of the Division of Christian Education remained in Chicago until 1956.

The Committee on Adult Work

The preceding paragraph notes that C.A.W. fulfilled *essentially* the responsibilities formerly handled by C.R.E.A. The change from 1950 to 1951 was not a marked one, but in the larger perspective of the total study, there is a significant difference in the activities of the two committees.

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[1] *Ibid.*, p. 6. A detailed description of the organization of the Division of Christian Education of the National Council is also found in an article: Gerald E. Knoff, "Christian Education and the National Council of Churches," in *Religious Education, A Comprehensive Survey*, ed. Taylor, pp. 338-349.

[2] Hereinafter referred to as "C.A.W."

C.R.E.A., at the time of Harry Munro's leadership, had been small in size and composed mostly of persons who carried multiple responsibilities in their denominations. With the exception of one or two denominations, practically nothing was done by denominations in the field of adult work prior to World War II. The Uniform Lessons were the accepted curriculum material. Into this vacuum, C.R.E.A., as an interdenominational agency, developed Learning for Life and founded the U.C.A.M. as expressions of adult education in Protestantism. The denominations participated gladly in these interdenominational programs because they had nothing better of their own to provide their people.

As has been seen, this pattern began to change after the war, and by the time of the formation of the National Council, a very different role was clearly manifesting itself for the new C.A.W. Denominations were developing larger Christian education staffs, and by 1950, denominational representation on C.A.W. was largely composed of persons whose full-time or major-time responsibilities were in adult education. Further, with this kind of staff leadership available, the denominations were developing the program services to the churches not available ten years previously. New denominational curricula appearing in the late forties and early fifties included good course material for the use of adult groups and classes in the churches. The need for interdenominational program material was disappearing, and the activities of the C.A.W. sought to fill a new need.

Lentz saw three major functions of the National Council's Department of Adult Work and sought to focus the energies of of C.A.W. in these directions. The first was the stimulation of and assistance in the development of progressive denominational programs of adult education. Toward this end, Lentz spent much of his time in the early fifties in a consultative relationship with denominational leaders and committees.[1]

The second major function of the Department was in the clarification of areas of common need in which ventures in adult educational leadership could be done more successfully cooperatively than by purely denominational means. Out of this came the development of the Strategy Conferences, which will be seen in detail in the next section, and which sought to bring the best leadership available in fields related to Protestant adult education into contact with leaders of denominations and interdenominational agencies. The insights derived from these Strategy Conferences were then used by the participating agencies in the ways most pertinent to their own needs.[2]
The third function Lentz saw was the initiation of communication between religious adult education and the whole field of adult education. Lentz participated in a course at The University of Chicago in the early fifties designed to acquaint its participants with the many facets of the field of adult education. He established a close working relationship with Malcolm Knowles, then Executive Director of the Adult Education Association, who became a co-opted member of C.A.W. and met with the committee in both a participating and advisory capacity.

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[1] Second interview with Richard E. Lentz, February 3, 1965.

[2] Ibid.

Every effort was made to overcome the narrow image of adult education in the churches which too long had been associated, primarily, only with the adult Bible class.[1]

As has been noted, the profusion of committees, departments, and activities within the framework of the Division of Christian Education alone, not to mention the entire National Council, committed to aspects of adult education presented a major responsibility for C.A.W. merely in the liaison relationships with joint committees that were necessary. C.A.W. minutes reflect many activities of this purely liaison nature, the results of which are hard to establish solely within the framework of the National Council's Department of Adult Work. The major activities of the C.A.W. in the early fifties revolved about the development of the Strategy Conferences, which are chronicled in the next section. Other emphases of the period are developed in the section that follows.

The Strategy Conferences

Probably the most significant activity of C.A.W. during the early fifties was its series of Strategy Conferences. Based on the second of the three functions described above,[2] this program grew out of the summer conferences of the U.C.A.M. which usually had been general meetings covering many areas of adult educational activity. With the growing need expressed by denominations for help in very specific areas within the framework of adult education and with the desire to try to develop cooperative programs that did not infringe upon the increasing denominational programming, C.A.W. established a cycle of conferences in 1951 which continued throughout the period of the study. In his 1951 report, Lentz presented the following recommendation:

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[1] Ibid. [2] Supra, p. 157.

> A. A CYCLE OF NATIONAL INTERDENOMINATIONAL SUMMER CONFERENCES
> 1. We have sought steadily to clarify the specific functions and contributions of the interdenominational national adult conferences. The conclusion has been reached that the interdenominational conferences could be of most service by attempting specific strategy planning in one or another of the areas of special need or opportunity in adult work.
> 2. The cycle of national interdenominational adult conferences projected is as follows:
>
> 1950 - Conference on Education of Christian Parents
> 1951 - Conference on Making the Adult Class Vital
> 1952 - Conference on Education for Christian Maturity (Young Adults)
> 1953 - Conference on The Church and Older Adults
> 1954 - Conference on the Adult Christian and his Work[1]

Although the first of these Strategy Conferences, that on the Education of Christian Parents,[2] had already been held when the full cycle was established, it was included as one of the Strategy Conferences because it represented one of the facets of adult education envisioned to be a part of the overall complex.

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[1] Minutes, Committee on Religious Education of Adults, February 14-15, 1951, Deshler-Wallick Hotel, Columbus, Ohio (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit A. Although the National Council had been formed two months previously and was then in existence, apparently the program committees retained their I.C.R.E. names and identities at these February, 1951 meetings.

[2] Cf. supra, p. 140.

It should be noted particularly, especially since certain of these conferences were concerned with particular age or interest groupings of adults (parents, young adults, older adults), that the Strategy Conferences were not planned as much for adults of those groups per se as for the educational leaders delegated by their agencies to attend and to be responsible for the development of program for those age or interest groups within their agencies. With this in mind, then, a brief look at each of the conferences which were held during the period covered by this chapter will be taken.

1950 - National Conference on Education of Christian Parents

Meeting at Lake Geneva in July, 1950, with its primary purpose to " . . . explore possibilities of a grand strategy for Protestantism which would enable the churches to work together . . . to reach all families with the Gospel of Jesus Christ,"[1] the sense of common mission and concern was intensified by the outbreak of hostilities in Korea just a few weeks prior to the conference. Eighty persons representing seventeen denominations plus city, state, and national interdenominational agencies were present.[2] Two major premises of the Strategy Conference undergirded the entire program. These premises were that " . . . the church believes that God expects children to learn of him through their parents," and that " . . . the church believes that its duty is to help parents become good Christian leaders in their own home."[1] The recognition that Christian parents are the largest and most significant teaching force in Christian education had been espoused by leaders in family life for years, but many local churchpeople still considered the Sunday school to be the primary avenue of Christian education for their children. The conference challenged this assumption with vengence and sought to draw guidelines to help churches develop programs of emphasis on the family and to help families better fulfill their responsibilities in Christian education. The report of the conference spelled out specific action that could be taken by leaders in the field of family life education to implement the conference's fundamental convictions and findings, and it was assumed that the Conference was not an end in itself, but rather would have its ultimate value reflected in many forms through many agencies concerned with family life.

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[1] Education of Christian Parents in America: An Interpretative Digest of the National Conference on Education of Christian Parents held at Conference Point Camp, Lake Geneva, Wisconsin, July 16-23, 1950 (Chicago: International Council of Religious Education, 1950), p. 3.

[2] Ibid.

1951 - National Conference on Making the Adult Class Vital

At this second Strategy Conference, held during the summer of 1951, the focus was upon the most basic element of an adult educational program--the adult class. In their creative emphasis on new dimensions of adult work, some religious educators had tended to forget the adult class in the local church. The result was that the adult classes in many churches had become colorless and lacked real opportunity for growth among the participants. Further, with the development of denominational curricula, Learning for Life was being used less and less. Therefore, a need was felt in C.A.W. to try, somehow, to inject new life into the adult class concept. For this reason, this Strategy Conference chose an awkward phraseology for its name in the inclusion of the strategic word: "Vital." Four tests of vitality were proposed as essential:

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[1] Ibid., pp. 8 and 11.

1. A vital class fulfills its missionary and evangelistic stewardship.
2. A vital class strengthens the whole church program.
3. A vital class helps its members grow in Christian grace and understanding.
4. A vital class serves its community.[1]

A major emphasis in the Conference was on methodology. Notwithstanding the efforts made by U.C.A.M. leaders for fifteen years, the adult classes were still, in most cases, one person lecturing to a group. It was recognized that good method without valid purpose or solid content was meaningless, but it was also seen that improvement of methodology could do much to make many classes far more "vital" than they presently were. With the research being developed in the field of group work at the time, it seemed important to understand these improved techniques. Hence, a good part of the Conference dealt with the better utilization of good methodology in working with adult classes.[2]

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[1] Richard E. Lentz, Making the Adult Class Vital (St. Louis, Missouri: The Bethany Press, 1954), pp. 15-17. This volume, although not an official report of the Conference, was based on its findings and is the only document found available relating to the 1951 Strategy Conference.

[2] Ibid., pp. 56-65.

Similarly, the matter of content was discussed in some detail, and several alternatives to the Uniform Lessons were proposed for those seeking such alternatives. It is interesting to note that Lentz did not mention the Learning for Life program, as such, in his book, for apparently his purpose was not to reactivate the program in its older form. However, the elective concept of adult education was urged as a significant alternative to the more traditional approaches.[1] It is interesting to note that the concepts of educational content and methodology first proposed in the mid-thirties were still perceived to be relatively "new ideas" fifteen years later.

This Conference, and the subsequent publication of Lentz's book, provided a "shot-in-the-arm" which was very much needed in most adult classes.

1952 - National Conference on Young Adult Work

One hundred people participated in the 1952 Strategy Conference, many of them themselves young adults. They predicated their consultations together on the following Declaration of Conviction:

> The Christian religion calls for a complete response of young adults to God. This response involves understanding God as revealed in Jesus Christ. It demands a response to God's love and an attempt to carry out God's will in the world. It calls upon young adults to strengthen their commitments to the Christian faith, to participate in the life and work of the church and to serve their fellow men.[2]

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[1] Ibid., pp. 72-73.

[2] Planning for Young Adults in the Church (Chicago: National Council of Churches, 1952), p. 5.

The Conference reiterated many of the themes emphasized in previous conferences related to young adults, and from the historical perspective, much that appeared in the report had already been said. However, many of the concepts were new to the delegates and the increasing participation of young adults in the lives of their churches necessitated this re-emphasis. There can be noted in the report of the Conference a dimension of concern with young adults that went beyond the mere formation of a "young adult group." Although a group program is dealt with to a significant degree, the more personal concerns of young adults--the beginning of family life, the satisfactions of vocation, the need for security, and the like--are recognized and seen in the light of the church's program, but not necessarily always within the framework of an organized group.[1] The need was felt for

> . . . a grand strategy which should mobilize the total resources of the church. In this grand strategy of the church the place of the local church and the denominational program is primary. But the young adult hungers for even more inclusive fellowship. Also the responsibilities of the local church and the denomination require some means of joining with others in the great body of Christ.[2]

Suggestions to this end were developed which were directed toward reaching more effectively all young adults in the churches, and these suggestions were made available to the participating agencies for further development within their own structures.

1953 - International Conference on The Church and Older Persons

The fourth Strategy Conference was focused on the other end of the spectrum of the age-span--the older adult. Based on the statistics of the 1950 census that showed a 33% increase in adults over age sixty in the single decade from 1940 to 1950,[1] older persons were becoming recognized as a significant group in the total population. Christian educators were seeing the opportunity in the church for new avenues of service to this important constituency:

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[1] Ibid., pp. 22-25. [2] Ibid., p. 29.

1. The average adult period of life has become a half-century long (age 25-75 years), giving opportunity for advanced development in all phases of Christian belief, service, and experience.
2. There are evidences of serious inadequacy in the program of the church and in the personal adjustment of some people with regard to old age.
3. Some talents and needs of persons become more significant as people grow older. Among these are the rich religious experiences of the older persons as well as their peculiar spiritual needs.
4. The Christian religion in a unique way supplies a foundation in faith for the anticipation of the fulfillment years.[2]

On the basis of this opportunity, the Strategy Conference convened with 122 delegates representing the usual wide denominational and geographical spectra which had become a standard value of the Strategy Conferences.

The findings of the conference included not only the personal needs of older persons, but also provided suggestions for local churches in their ministry to older persons, particularly at the point of these people's continuing education. This ministry to older persons included not only group activities within the church, but also suggestions for meeting the needs of the homebound. Sections of the report dealt with the church's relationship to homes for the aged[1] and to the larger community[2] as a part of the church's ministry to older adults. As had come to be the pattern with the Strategy Conferences, the value of this conference came in the establishment of a total framework of operation plus specific individual resources which could be utilized by educators and ministers to suit their particular circumstances. Although there was no definition of the criteria by which the judgment was made, Lentz was quoted as stating to C.A.W. that " . . . the 1953 adult strategy conference was the best one to date."[3]

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[1] *The Fulfillment Years in Christian Education, International Conference on The Church and Older Persons, Conference Point Camp, Williams Bay, Wisconsin, July 26-August 1, 1953* (New York: National Council of Churches, 1953), p. 3.

[2] *Ibid.*, pp. 3-4.

At the 1953 meeting of C.A.W. just mentioned, the Strategy Conference program was evaluated and future conferences were projected as far ahead as 1959.[4]

1954 - North American Conference on Christian Education and Vocation

The C.A.W., at its February, 1954, meeting, indicated that the forthcoming Strategy Conference on vocation would be concerned with the totality of the concept of vocation and not specifically with church vocations, and the conference's discussion would be focused upon the problems of adults in their vocations rather than upon those of youth in the making of vocational choices.[1]

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[1] Ibid., pp. 17-18. [2] Ibid., pp. 12-13.

[3] Minutes, Committee on Adult Work, Division of Christian Education, National Council of the Churches of Christ in the United States of America, American Baptist Assembly, Green Lake, Wisconsin, October 4-7, 1953 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 2.

[4] Ibid., p. 4.

The following summer, fifty-three delegates representing eleven denominations and three interdenominational agencies met at Conference Point Camp with the following specific purposes:

1. To clarify the major moral tensions faced by Christian adults in their daily work.
2. To determine how realistic and practical are the present curriculum and materials of Christian education in regard to daily work.
3. To develop patterns of local church or community institutes on "Christian Education and Work."
4. To evaluate the meaning of work for retirement, avocation, and family life.
5. To seek ways of helping Christian adults make their Christian witness through vocational associations and activities.
6. To explore possible relationships between Christian education of adults and educational programs of industrial and labor groups.
7. To examine the feasibility of promoting Christian vocational guilds among Protestants.[2]

An examination of the list of delegates indicates that laymen outnumbered clergymen and professional religious leaders by nearly a two-to-one ratio, and that a broad spectrum within the lay vocations represented was found.[3] Since no complete report of the conference has been found, a summary of its findings is not possible. However, the following quotation from the C.A.W. minutes for the fall meeting in 1954 is pertinent:

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[1] Minutes, Committee on Adult Work, Commission on General Christian Education, National Council of the Churches of Christ in the United States of America, February 6 and 7, 1954, Cincinnati, Ohio (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit E.

[2] "Selected Papers and Reports from the Conference on Christian Education and Vocations, Conference Point Camp, Williams Bay, Wisconsin, July 25-31, 1954 and the Meeting of the Adult Work Section on Christian Education and Vocations, Cincinnati, Ohio, February 8-10, 1955" (Chicago: Division of Christian Education, National Council of the Churches of Christ in the U.S.A., no date), second unnumbered page. (Mimeographed.)

[3] *Ibid.*, pp. 1-5.

> Mr. Neal reported concerning the 1954 adult strategy Conference on Christian Education and Vocations. He expressed the opinion that the conference had proved valuable in disclosing tension areas in the field but that the expected progress had not been made in developing clear-cut patterns of Christian education to help persons at their work. Others commented on the sharp differences of opinion revealed in the conference, saying they believed this wholesome and that Christian education should prepare adults to face controversial issues and resolve conflicts.[1]

It is apparent that the area of vocation was of such concern, however, that the leaders of the Adult Work Section meeting the following February planned their program around this theme.[2]

No Strategy Conference was held in 1955, since the Quadrenniel Convention sponsored by the Division of Christian Education was held that summer and it was felt that holding a Strategy Conference would present a major conflict.[3]

1956 - North American Conference on Older Youth and Young Adults in the Churches

At this conference, the initials "OYYA" became acceptable shorthand since its focus was upon the needs of those in this period of transition from older youth to young adulthood.

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[1] Minutes, Committee on Adult Work, Commission on General Christian Education, National Council of the Churches of Christ in the United States of America, Morrison Hotel, Chicago, Illinois, October 4-6, 1954 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 2.

[2] Ibid., p. 4 and Exhibit F.

[3] Minutes, Committee on Adult Work, October 4-7, 1953, p. 4.

Although many conferences related to the young adult had been held, one as recently as four years previously,[1] it seems apparent that the problems in this area of concern in adult education had not been met as well as had some others, and much had yet to be done. In the report of the conference, the question was asked regarding older youth and young adults: "Why is service to this age group a 'no-man's land' in the Christian education program of many of the Protestant churches of America?"[2] The 1956 Strategy Conference was an attempt to seek answers to this and related questions at a fundamentally more personal, psychological, and sociological level than had been attempted before. Whereas earlier conferences had involved many who were not young adults but who had the responsibility for them, this conference sought to have strong representation from the young adults themselves, with as nearly equal a proportion of men and women,

selves, with as nearly equal a proportion of men and women,

married and unmarried, as possible. A spectrum of vocational representation was also sought, as was representation from rural, suburban, and urban areas. Even representation from the military was solicited, and when the conference was convened,

> . . . it was evident that a splendid cross-section of older youth and young adults had responded to the call. The discussions, plenary sessions, fellowship periods, and the give-and-take of campus conversation in the subsequent days

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[1] Cf. supra, pp. 163-164.

[2] Raymond M. Veh, Compiler, "Report of the North American Conference on Older Youth and Young Adults in the Churches held at Conference Point Camp, Williams Bay, Wisconsin, July 23-27, 1956 (New York: Division of Christian Education, National Council of the Churches of Christ in the United States of America, no date), p. 1. (Mimeographed.)

> certified to the wisdom of having delegates from many walks of life. The conference membership quickly took the form of an average community--save for the basic concern of each delegate that Christ and the church be magnified.[1]

Prior to the conference, an extensive study of sixty churches representing fifteen denominations was prepared by the National Council's Bureau of Research and Survey.[2] These churches were chosen on the basis of having a "good" program for older youth-young adults. The patterns of organizations, classes, and groups for O.Y.Y.A. in these churches were studied in detail, as were factors related to individual older youth and young adults' personal relationships to these churches, such as participation in worship, leadership roles in the total church program, and religious activity beyond the local church.[3] These findings were compiled in tabular and report form to make up the study which was sent to all the delegates prior to the conference.

The conference itself involved some speeches, but operated primarily within the framework of discussion groups which sought to define the "profiles" and "tensions" of older youth and young adults under these four categories:

1. Single OYYA living at home;
2. Single OYYA away from home;
3. Married parents with children;
4. Married older young people without children.[4]

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[1] *Ibid.*, p. 2.

[2] George Kaslow, Jr. and Helen F. Spaulding, "A Study of Older Youth and Young Adult Work in Selected Local Churches: Data gathered for the North American Conference on Older Youth and Young Adult Work of the Churches, July, 1956" (New York: Bureau of Research and Survey, National Council of the Churches of Christ in the U.S.A., no date). (Mimeographed.)

[3] *Ibid.*, pp. 30-32. [4] Veh, p. 5.

Once these "profiles" and "tensions" had been clarified--not only as seen by the individual himself, but also as seen by society in general--the relevance of the Christian faith to them in modern society was explored in depth. The findings of the conference reflected a concern to go deeper than mere organizational procedures to grapple with the essential problems of young adulthood and the faith. The strong psychological and sociological orientation of the conference represented a new concept in religious conferences. In the summary, one discussion group's report stated:

> The conference has broadened our understanding of OYYA in general and ourselves in particular. We were surprised to find other people expressing feelings we have never admitted. We were helped by seeing new approaches and more meaningful definitions of our Christian faith and its relevance to us. We received some very concrete ideas which help us to apply our lives in a more vital way to the Christian faith. The church is all of us--we are responsible for its weaknesses and strengths, and we must look to ourselves, not the clergy alone, for improvements.[1]

Many of the Stragegy Conferences stimulated and became the bases of similar conferences organized along regional or interdenominational lines. Often, these conferences were held from a few months to a year after a national conference and usually drew upon the report of the latter as a basic resource.

Although no Strategy Conference was held in 1957, others were held periodically in later years and will be reviewed in the next chapter.

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[1] Ibid., p. 23.

Family Life Education

When the National Council was organized, the responsibility for Family Life Education was taken out of the Department of Adult Work and vested in a new Joint Department of Family Life. This new department was not limited to the Division of Christian Education, but bound together the family life interests and concerns of several agencies within the National Council across divisional lines. Richard Lentz became the half-time Executive Director of this department in addition to being full-time Director of the Department of Adult Work of the Division of Christian Education. Although his overall responsibilities were similar to those he had had in the former I.C.R.E. Department of Adult Work and Family Life, in the National Council structure he carried two clear-cut and separate portfolios of responsibility, each related to the total organization in a different way.[1]

Under this new organizational structure, the planning of Family Life matters was done by the Board of Managers of the new Joint Department and, for this reason, this area of concern ceased to be a primary activity of the Department of Adult Work and C.A.W.

The expanding program of National Family Week activities, the development of Community Family Life Clinics,research in the fuller understanding of religious development through family life, the production of resource materials, and the ongoing correspondence and routine responsibilities of the field soon brought recognition of the fact that this work was more than a half-time responsibility, but it was not until 1957 that a full-time Executive Director for the Joint Department was secured.

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[1] Second interview with Richard Lentz.

With the two departments (Adult Work and Family Life) no longer served by a common executive, the field of family life education ceased to be an aspect of the adult education program. For this reason, family life cannot be studied in detail further, for its program had become a story of its own, and the responsibilities of C.A.W. had become wholly those of work with adults.

Other Emphases

As has already been noted, the major activities of C.A.W. revolved about the Strategy Conferences and work with the individual denominations. Other concerns, however, were in the process of development during this period.

The Development of Objectives of Adult Christian Education

In 1952, a Committee on Objectives was formed by the Commission on General Christian Education under the chairmanship of Dr. Lawrence C. Little, Professor of Religious Education at the University of Pittsburgh. This Committee's concern was with overall objectives related to all age groups, but C.A.W. was involved at the point of the development of objectives for adult Christian education. A subcommittee of C.A.W. was formed in 1955 which worked on the formulation of such objectives, such formulation later being incorporated in the report of the general

Committee on Objectives to the Commission on General Christian Education in 1958.[1]

In 1956, Lentz listed this study of objectives as one of those which he felt to be of increasing importance in adult education and made this statement about it:

> The work which we have begun in clarifying our understanding of the basic objective and philosophy of adult work we will wish to continue. Many claims upon us for our time and resources, as well as the many possibilities of our program, require that we shall rethink our purposes and our charter in the light of the over-all, fundamental mission of the church and the many new insights regarding personality growth and the learning processes. The more specific and explicit that we can make our philosophy and objectives the more likely are we to be successful in our programming. Obviously, this is not a brief assignment but will require a considerable amount of time. Perhaps what is indicated here is a continuing process of evaluation and re-evaluation of purposes and ends in adult work, both in the local church--the denominations on the one hand, and the council on the other.[2]

This concern for objectives on the part of C.A.W. led to the planning of the Workshop on the Christian Education of Adults held at Pittsburgh in 1958. This Workshop, an unusually significant meeting concerned with the objectives of adult religious education will be reviewed in detail in the next chapter.

Suffice it to say that a major concern of C.A.W. in the mid-fifties was related to the development of valid objectives.

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[1] Lawrence C. Little, "The Objectives of Protestant Religious Education," in Religious Education, A Comprehensive Survey, ed. Taylor, p. 74. *Cf. infra*, pp. 185 ff.

[2] Minutes, Meeting of the Committee on Adult Work, Commission on General Christian Education, Gibson Hotel, Cincinnati, Ohio, February 10-11, 1956 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit F, p. 2.

Learning for Life

The essential program of Learning for Life continued into the fifties, but with a dwindling response on the part of the local churches since denominational material had, for the most part, become adequate for the needs of most adult groups. After the 1950 revision, Educational Bulletin #410, Learning for Life,[1] was not republished. A comment of interest pertaining to Learning for Life was made by Oscar J. Rumpf, chairman of C.R.E.A. at the time of that revision:

> The important factor about Learning for Life was that they could even do it, considering the needs of denominational boards to publish their own basic curricula. Learning for Life, although valid in educational theory and practice, was a direct competitor with the material being published by the denominational publishing houses.[2]

The program had served a purpose, however, in that the elective principle had become an accepted part of most denominational curricula, although not under the name "Learning for Life."

A significant development of the Learning for Life program was the continuing use of the adaptation of it developed by Lentz for use in prisons, especially at San Quentin.[3] In 1956, he was able to report this program functioning in six institutions in California with certificates of completion having been granted to participants for six successive years.[1]

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[1] Cf. supra, pp. 87-94.

[2] Interview with Oscar J. Rumpf, Professor of Christian Education, Eden Theological Seminary, former Adult Work Secretary, Evangelical and Reformed Church, and former member and chairman of C.R.E.A. and C.A.W.; Webster Groves, Missouri, September 22, 1964.

[3] Cf. supra, p. 141.

Cooperative Publication of Adult Materials

Another C.A.W. activity similar to the Learning for Life procedure of pooling publication resources was the Cooperative Publication Association. This body, an independent organization of publishers and editors, was formed in 1946. It met (and still meets) regularly to determine needs and coordinate publications of the different denominational presses. Through C.P.A., extensive duplication was avoided, although all actual publication processes took place wholly through denominational channels.[2]

A major ongoing task of C.A.W. became that of recommending needed texts in the adult field and criticizing preliminary drafts of such books when submitted to the committee. Considerable time was spent at C.A.W. meetings in this aspect of its adult educational responsibility

Leadership Education

Similarly, through the Division's Department of Administration and Leadership, course material was prepared for training Christian Education leaders. Since these courses were continually in the process of revision, those pertaining to the leadership of adults during this period became regular responsibilities of C.A.W. at the point of counsel and criticism.

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[1] Minutes, C.A.W., February 10-11, 1956, Exhibit F, p. 1.

[2] Knoff, in Religious Education, A Comprehensive Survey, ed. Taylor, p. 348.

Audio-Visual, Radio, Television

With the rapidly developing use of audio-visual aids, a subcommittee on Audio-Visuals for Adult Work was established in early 1951,[1] and became one of the active subcommittees of C.A.W. Minutes of nearly all C.A.W. meetings included reports of audio-visual materials related to adult education. This subcommittee worked closely with the Department of Audio-Visual and Broadcast Education of the Commission on General Christian Education and was soon involved also in programs related to the educational utilization of radio and television. In 1955, as a part of a discussion on the possibilities of religious adult education through the mass media, religious television was felt to be an area of activity that could be approached better interdenominationally than denominationally,[2] and, therefore, also became a concern of C.A.W. The fuller development of this field will be seen in the next chapter.

Summary

Much of the work of C.A.W. was routine and did not produce the colorful activities and multifarious publications of the U.C.A.M. period. C.A.W. did carry on its activities quietly, however, at a level of concern which manifest itself less in large-scale interdenominational programming and more in the undergirding of the developing denominational programs, each peculiarly designed with its own constituency in mind, yet undergirded by a common-core of insights found through C.A.W. With the founding of the National Council, the role of C.A.W. became more one of service, not of competition with the denominations.

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[1] Minutes, C.R.E.A., February 14-15, 1951, p. 5.

[2] Minutes, Committee on Adult Work, Commission on General Christian Education, National Council of the Churches of Christ in the U.S.A., October 3-5, 1955, American Baptist Assembly, Green Lake, Wisconsin (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 5.

This is seen in several ways. Obviously, the Strategy Conferences were the primary example of activities which could better be done cooperatively than individually, and the response to them and the fact that they were copied on a lesser scale around the country reflect their significance.

Further, C.A.W. was sensitive to denominational concerns. For example, at its fall meeting in 1954, a number of work groups were organized for extensive thought and planning and organized around areas of concern which appeared most often in the denominational reports that were a part of every C.A.W. meeting.[1] The agenda of this meeting, as it was of most C.A.W. meetings, therefore, was primarily determined by the needs of the participating agencies.

But it was not only through formal activities that C.A.W. ministered to the denominations. C. E. Davis, of the Church of the Brethren and a member of C.A.W. during this period, notes that it was " . . . especially through the personal relationships we established with interdenominational and other denominational leaders that we were helped in the development of our individual programs."[1]

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[1] Minutes, C.A.W., October 4-6, 1954, p. 4.

As C.R.E.A. became C.A.W., a more sophisticated approach to the task of adult education in the churches appeared. There was a renewed interest in fundamentals. This has been noted in the growing concern with objectives. The development of conferences and other activities in which persons from the fields of psychology, sociology, the arts, and secular education replaced theologians and preachers as resource personnel for fundamentally religious discussions and decisions has also been seen. Also noted has been the utilization of contemporary forms of communication--audio-visual aids, radio, television--and the development of an almost scientific utilization of group-work research in the planning of educational experiences for adults in the churches.

These trends were developing and were to continue, but a number of internal factors slowed their development in mid-decade, and it took several years again to "rebuild the head of steam."

Late in 1956, the offices of the Division of Christian Education were moved to New York. Anticipating this, and not wishing to move to the east coast, Lentz submitted his resignations as Executive Director of the Joint Department of Family Life and as Director of the Department of Adult Work effective

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[1] Interview with C. E. Davis, retired, former Executive Secretary, Christian Education Commission of the General Brotherhood Board, Church of the Brethren, and member of C.A.W.; La Verne, California, February 22, 1965.

March 1, 1956, to accept a call to the staff of the United Christian Missionary Society of his own denomination, The Disciples of Christ. Although the Department was operated by interim leadership and the Executive Committee of C.A.W. took on added responsibilities, little that was new was developed during the unusually long period of seventeen months before a successor was found. With the office changed to New York, another aspect of stability was threatened as new secretarial personnel had to be hired and trained during the period in which there was no Director.

Further, C.A.W. decided, in 1956, to hold but one meeting yearly, in the fall, rather than one in the fall and one in late winter as had been the case previously. With all these factors in play it is understandable that the Department floundered some during the period.

However, after the lengthy interim the Department of Adult Work and the Joint Department of Family Life each called a separate man, and the new Director of Adult Work was called on a full-time basis at last. The pleas of Harry Munro for full-time leadership had been heard--twenty-five years later.

CHAPTER VI

"WIDER HORIZONS" IN COOPERATIVE PROTESTANT ADULT EDUCATION, 1956-1964

Following the 1961 Pittsburgh Workshop, which will be discussed later in this chapter, Dr. Lawrence Little, chairman of this Workshop, incorporated its addresses, papers, and findings into a volume entitled Wider Horizons in Christian Adult Education.[1] Although the phrase, "wider horizons," is overworked in our time, it is symbolic of the activity of C.A.W. during the years from 1956 through 1964. The narrow concept of adult education was disappearing, and the final period of this part of the study is one in which a proliferation into many new and intriguing aspects of the larger field keynoted C.A.W.'s activity. A new sense of direction began to manifest itself in C.A.W. as did an increased utilization of the burgeoning resources of the social sciences. Protestant adult education in the late fifties began to show a contemporaneity and sophistication that too long had been lacking in the work of the church.

The Rev. A. Wilson Cheek was called as Director of the Department of Adult Work of the National Council on August 1,

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[1] Lawrence C. Little (ed.), Wider Horizons in Christian Adult Education (Pittsburgh: University of Pittsburgh Press, 1962).

1957. A minister in the United Church of Christ,[1] he had served as Director of Youth Work for the Evangelical and Reformed Church from 1947 to 1950, and in a similar capacity with the Department of Youth Work of the National Council from 1950 to 1957. Coming on a full-time basis as Director of Adult Work, he recognized the opportunity to develop an emphasis in adult education that had not been possible under the previous patterns of part-time leadership for the Department of Adult Work. Cheek notes that he felt a great need to lift the concept of the "adult ministry" to a level of status comparable to the other departments of the Division of Christian Education.[2] The basis for this view was what he felt to be a considerable concern among leaders in the field of Protestant adult education regarding its basic philosophy, the need for adequate materials, and the necessity of better training for leaders. These observations were not merely subjective, but were based upon the responses to a questionnaire which Cheek had sent to Protestant adult educators soon after his arrival on the job.[3]

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[1] The United Church of Christ, representing the merger of the former Congregational-Christian Churches and the Evangelical and Reformed Church, came into being in June, 1957. Mr. Cheek had been a minister in the Evangelical and Reformed branch of this union prior to that time.

[2] Interview with A. Wilson Cheek, Associate General Secretary, World Council of Christian Education and Sunday School Association, and former Director of Adult Work, National Council of Churches; New York, N.Y., September 9, 1964.

[3] Minutes, Committee on Adult Work, American Baptist Assembly, Green Lake, Wisconsin, October 6-11, 1957 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 2.

The seventeen month period without staff leadership, plus the division of the department into two departments had stimulated considerable new discussion and rethinking of the role of C.A.W. Until this time, C.A.W. had functioned, for the most part, as a committee-of-the-whole, with the subcommittees and officers fulfilling, primarily, roles of implementation and coordination. At its 1957 meeting, however, a new structure was adopted for C.A.W. which provided for a functioning Executive Committee and regular standing committees with responsibilities for Objectives, Young Adults, Leadership Education and Publication, Strategy Conferences, and Experimentation and Research.[1] Two years later, the special Committee on Adult Christian Education Television, which had been related to C.A.W. on an ad hoc basis, became a regular subcommittee of C.A.W. with its portfolio enlarged to include the field of Audio-Visuals.[2] Following this reorganization, C.A.W.'s work was done in much larger measure through these subcommittees which often met once or twice yearly in addition to the annual fall meeting of C.A.W. itself.

Cheek served as Director of Adult Work for only a bit more than two years, resigning in August, 1959 to become Associate General Secretary of the World Council of Christian Education and Sunday School Association, a world-wide organization related to the World Council of Churches with particular responsibilities in the field of Christian education. He was succeeded, on October 1, 1959, by the Rev. J. Blaine Fister, also a minister in the United Church of Christ, whose previous position had been that of Assistant Director in the Department of Administration and Leadership of the Division of Christian Education of the National Council. Cheek, in writing his final report to C.A.W., said of Fister: "Although he brings an almost perfect set of qualifications for the position, let me assure you that he is quite human with it all!"[1]

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[1] Ibid., Exhibit O.

[2] Minutes, Committee on Adult Work, Green Lake, Wisconsin, October 4-9, 1959 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), pp. 2-3.

Under the leadership of both Cheek and Fister, C.A.W. expanded its scope of interest and concern to utilize the best knowledge and insight from many related fields to bring a real degree of sophistication to the work of adult education in its interdenominational focus.

Fister served the Department of Adult Work for three and a half years until called to be Executive Director of the Department of Church and Public School Relations of the Division of Christian Education of the National Council in April, 1963. He was succeeded by the Rev. Carl E. Williams, a minister of the Church of God of Anderson, Indiana and previously Associate Secretary of the Board of Education of that denomination. Mr. Williams was called as Acting Director of the Department of Adult Work partly because of organizational changes within the Division of Christian Education projected for 1965 and 1966 and partly because his service was to be on a part-time basis as he pursued graduate studies at Columbia University. He was in this relationship at the time this study was completed at the end of 1964.

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[1] Ibid., Exhibit C, p. 1.

The main emphases of C.A.W. during this period were the continuing program of the Strategy Conferences and the two major workshops on Protestant adult education held at the University of Pittsburgh. These workshops were of singular importance and should be noted first.

The Workshop on the Christian Education of Adults

One of the major concerns of the I.C.R.E. and, subsequently, the Division of Christian Education of the National Council, was the development and utilization of valid objectives of Christian education. As early as 1930, Paul Vieth, then a member of the I.C.R.E. staff, had developed, on the basis of his doctoral dissertation, a set of eight objectives of Christian education which was given the approval of the I.C.R.E. as its statement of objectives and was used subsequently as the basis of church school curricula by a great number of Protestant agencies.[1] In 1947, a Study Committee of the I.C.R.E., in rethinking the entire task of Christian education, reaffirmed these objectives as still valid for I.C.R.E.'s purposes.[2] However, after the establishment of the National Council, the need was felt for again rethinking the objectives of Christian education, and, in 1952, the Commission on General Christian Education established a special Committee on Christian Education Objectives, with Dr. Lawrence C. Little, Professor of Religious Education at the University of Pittsburgh, as chairman. This committee worked for five years and, in 1958, presented its report to the Commission. This report included a statement of objectives developed by the Committee. This statement was then circulated for study and for such value as it might have, but apparently was never accepted or approved by the Commission as an official statement of objectives.[1]

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[1] The Objectives of Christian Education: A Study Document (New York: National Council of Churches, 1964), p. 7. The eight objectives alluded to in the text are found as Appendix J.

[2] Ibid., p. 9.

By the mid-fifties this special committee felt a need to find a "significant area" within the field of Christian education to try to develop some specific objectives. After considerable discussion, this committee came to the conclusion that adult education was something of a "blind spot" at the point of objectives,[2] so Little approached C.A.W. in October, 1957, about the possibility of holding a conference on the objectives of adult Christian education. As presented, the proposed workshop was to have as its purpose the provision of

> . . . some new approaches to the Christian education of adults. Specifically, it will seek:

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[1] *Ibid.*, pp. 11-12. This statement of objectives is found as Appendix K.

[2] Second interview with Lawrence C. Little, Professor of Religious Education, University of Pittsburgh, former Chairman of the Special Committee on Objectives of the Commission on General Christian Education of the National Council, and Director of both Pittsburgh Workshops on Christian Adult Education; Pittsburgh, Pennsylvania, May 18, 1965.

1. To bring together into a single perspective the knowledge and insights regarding the nature and needs of personality gained from such disciplines as anthropology, psychology, psychotherapy, sociology, and theology.
2. To study the possibilities and resources of Christian education for meeting some of the needs of adults in our world today.
3. To develop the outline of a more adequate philosophy of Christian education.
4. To formulate a list of the objectives of Christian education for adults.
5. To outline some of the principal emphases to be included in church school curricula in order to achieve the objectives.[1]

The idea was received with favor by C.A.W. and immediately machinery was set in motion for the planning of the workshop. The matter was referred to C.A.W.'s Subcommittee on Objectives which, working with Little, brought back a report to the entire group two days later. This report called for Little to serve as Director and Cheek as Associate Director of the Workshop, and it outlined the proposed details of leadership, time schedule, program, and representation.[2] The Subcommittee's report was accepted by C.A.W. and formal plans for the workshop were underway.[3]

A significant aspect of the 1958 Workshop on the Christian Education of Adults, as it was named, was its joint sponsorship by the School of Education, University of Pittsburgh and the Department of Adult Work of the National Council. These two bodies worked in close cooperation, each bringing its own particular contribution to the planning process. A grant from Lilly Endowment Inc. of Indianapolis, Indiana, underwrote the Workshop to the extent that a high quality of leadership could be provided at a nominal cost to the participants.[1]

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[1] Minutes, C.A.W., October 6-11, 1957, Exhibit D.

[2] *Ibid*., Exhibit E. [3] *Ibid*., p. 5.

The Workshop was held June 15-27, 1958 at the University of Pittsburgh. Little summarizes its constituency and program as follows:

> The Workshop brought together ninety carefully selected leaders who engaged in study, discussion, and continuing conversations for a two-weeks period. A dozen of these were nationally known specialists in fields other than Christian education: economics, political science, psychology, psychiatry, sociology, public education, educational administration, adult education, journalism, the ecumenical movement, theology. The others were directly involved in the work of Christian education: pastors; directors of religious education; executives of denominational boards of Christian education; directors of adult work in the denominations; state, regional, and national executives of church councils; leaders in men's and women's work; Y.M.C.A. and Y.W.C.A. secretaries; professors of Christian education in theological seminaries; and graduate students who have special interests in adult education and who have been trained in methods of educational research.
>
> The pattern of the Workshop consisted of a series of addresses and papers by the consultants, in which each sought to summarize the findings and insights gained through study and research in his field that seem revelant [sic] to the task of Christian education, and to make such application as he could to the educational programs of the churches. Each of the papers was followed by a panel discussion or a symposium in which specialists in other fields made critical comments, raised questions, and referred to helpful resources which might be used for further study of the problems raised in the paper. Each of the general sessions was followed by study and discussion groups which sought to discover implications for Christian education.
>
> All who engaged in the workshop made advance preparation by the careful study of a syllabus which raised some of the important issues and problems in Christian adult education and contained a selected bibliography covering the areas

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[1] Lawrence C. Little (ed.), The Future Course of Christian Adult Education (Pittsburgh: University of Pittsburgh Press, 1959), p. ix.

> treated in the workshop. Among the general questions dealt with were these: What new opportunities and problems are presented to adults by recent changes and current trends in American culture? How are adults affected by our culture? What kinds of adult learning will be required by our changing society in the next quarter of a century? What specific needs for continuing learning will adults have in order to live adequately under the new conditions? What should be the general objectives of adult education? What is the unique role of Christian education in accomplishing these general objectives? What should be the objectives of Christian adult education, as distinguished from adult education in general? What are some of the major strengths and weaknesses of Christian adult education as carried on presently in our churches? How can adults be guided in their growth toward Christian maturity? How can the content and methods of Christian adult education be improved? What are some of the most pressing advances needed in Christian adult education today?[1]

These addresses, panels, and symposia reflected this intense desire to bring the best resources of the entire gamut of the social sciences into a focal relationship with Christian adult education concerns.[2] Five study and discussion groups met regularly through the two-week period, each group being composed of both social science "experts" and the Christian educators.[3] Toward the end of the Workshop, a Report Committee was formed of two representatives of each of these groups to collate the several committee reports. On June 27, the final day of the Workshop, this Report Committee presented two papers: "Basic Assumptions of Adult Christian Education" and "Tentative Statement of Purpose and Objectives of Adult Christian Education,"[1] which attempted to summarize the essential findings of the Study and Discussion Groups. These statements, although officially accepted by the Workshop and circulated widely through Christian adult education circles for study and implementation, were never transmitted for action by any official body such as the National Council. It was not the purpose of the Workshop to establish a set of precise objectives as much as to stimulate thinking in this field of endeavor and provide guidelines for participating agencies in the development of their own objectives.[2]

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[1] _Ibid._, pp. ix-x.

[2] _Ibid._, contains the texts of all addresses, panels, and symposia of the Workshop.

[3] The essential discussion and findings of these Study and Discussion Groups are found in: Lawrence C. Little (ed.), "Formulating the Objectives of Christian Education" (Pittsburgh, 1958). (Mimeographed.)

The effects of the 1958 Workshop influenced the activities of C.A.W. significantly. At its fall meeting in 1959, C.A.W. discussed the findings of the Workshop with particular emphasis on how these findings might be related to theological seminaries, the denominations, leadership development, curriculum, missionary education, and social action--all aspects of C.A.W.'s total concern. Many specific recommendations in all these areas were made.[3] More than a year after the 1958 Workshop, Cheek, [illegible] in his report as Director of Adult Work, stated that the Workshop

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[1] These statements are found as Appendices L and M, and are reproduced with the permission of Lawrence C. Little.

[2] Second interview with Lawrence Little.

[3] Minutes, Committee on Adult Work, Green Lake, Wisconsin, October 5-10, 1958 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), pp. 4-8 and Exhibit E.

" . . . stands out like a beacon light among the activities of the Committee on Adult Work."[1]

Although the Department of Adult Work, as has been seen, had begun in previous years to utilize resource personnel outside the fields of Christian education and adult education, this utilization had not been done to so comprehensive a degree before. Further, the length of the Workshop contributed to its significance. Twelve days together, with most of the leaders and speakers in continual residence, made it possible for the delegates to have the fullest possible scope of interaction and the relationship of understanding by which real learning takes place. The fact that the Workshop had a solid financial base upon which to operate no doubt contributed also to this essential stability.

However, this writer would observe that probably the single most important factor in the success of the Workshop, from the point of view of the Christian educators, was the close cooperation and participation of the University of Pittsburgh administration and faculty. This relationship brought to the Workshop a dimension of scholarly precision which too often had been lacking in Christian education conferences. Cheek stated:

> The Workshop seemed to me to symbolize "a repossession of the values" which obtained in an earlier era, namely the close relationship between the Church and education. The Cathedral of Learning at the University of Pittsburgh made an eloquent testimony to this to all of the delegates.[2]

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[1] Minutes, C.A.W., October 4-9, 1959, Exhibit C, p. 1.

[2] Little, "Formulating the Objectives of Christian Adult Education," p. 64.

It is difficult, if not impossible, to point to specific results of such a conference. One sees its significance, rather, in conversation, in a participants' favorable response to the words, "Pittsburgh Workshop." One sees it in the growing sophistication of the program of C.A.W. and the participating denominations, to which the Workshop no doubt contributed. It is still too early to evaluate fully, but there is good reason to believe that in the future, 1958 may well be viewed as the watershed year between the old and the new in Protestant adult education because of the first Pittsburgh Workshop.

The Workshop on the Curriculum of Christian Education for Adults

The favorable response of adult educators to the 1958 Workshop and yet the increased recognition that much still needed to be done led to conversations between C.A.W. and the University of Pittsburgh as early as 1959 about the possibility of a second workshop. Further, it was more specifically the area of curriculum that was felt to afford the greatest possibility for further discussion.[1]

> The term "curriculum" is used here in its broadest sense--to include much more than printed materials. The Workshop attempted to take into account both "curriculum" and "program" as these terms are used, somewhat ambiguously, in current educational literature. Within the present context, and for purposes of brevity, curriculum is intended to denote the total organized provision made by the churches to guide and enrich the experience of those who take part in their activities.[2]

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[1] Second interview with Lawrence Little.

[2] Little, Wider Horizons . . . , p. vii.

The second Pittsburgh Workshop was originally scheduled for the summer of 1960, but was later postponed until 1961. For procedural reasons, it proved wiser that it be sponsored only by the Department of Education of the University of Pittsburgh, but the Department of Adult Work of the National Council worked closely with Little, who again served as director, in this Workshop's planning and promotion. Again, a grant from Lilly Endowment, Inc. undergirded the program financially.[1]

One of the concerns of the leaders of this second Workshop was that some of the same people who had participated in the 1958 Workshop be brought back, so that a continuity might be established. Further, it was desired that a larger proportion of editors and writers--those responsible for the actual production of curriculum--be present than had been the case in 1958.[2] Both these objectives were achieved and a total of 103 responsible leaders from many of the denominations and councils of religious education in Canada and the United States participated.[3]

The Curriculum Workshop, as it came to be called, was held June 19-30, 1961 on the campus of the University of Pittsburgh. Each of the two weeks was programmed differently from the other. The first week was similar to the program of the 1958 Workshop, with the presentation of addresses and papers by specialists in a number of fields related to education, such as character education religious education, educational research and measurement, counseling, and the like.[1] For the most part, these fields tended to be aspects of the larger field of education to a greater degree than had been the case in 1958, when the whole spectrum of the social sciences was represented. Study and discussion groups met throughout this week to consider the implications of these presentations for Christian adult education.[2]

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[1] Second interview with Lawrence Little. [2] Ibid.

[3] Little, Wider Horizons . . . , p. vi.

During the second week of the Curriculum Workshop, six "Task Groups" met on an intensive schedule to

> . . . specify some "Guidelines" for the future development of the curriculum of Christian education for adults. These groups gave considered attention to six areas of special concern to curriculum makers: (1) Our Christian Heritage and Faith; (2) Personal and Societal Needs; (3) Curriculum Structure and Organization; (4) Methodology and Leadership; (5) Neglected Areas and Needed Resources; and (6) A Charter for Christian Adult Education.[3]

The reports of these groups contained a combination of basic philosophy and specific recommendations and suggestions that, presumably, have been of value to adult educators vested with the responsibility of the preparation of curriculum.

As had been the case in 1958, no official statements were adopted by any body other than the Workshop and its sub-groups themselves, but the "Charter for Christian Adult Education," the report of Task Group VI, was warmly received and widely acclaimed as an unusually clear-cut and helpful statement of the real potential within individuals for spiritual achievement and growth.[1] The simplicity and lack of verbiage in this charter was a welcome departure from the usual pattern of such reports.

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[1] Ibid., pp. vi-vii. [2] Ibid., p. vii.

[3] Ibid. The reports of these Task Groups are to be found in: Lawrence C. Little (ed.), Guidelines for the Development of Christian Education Curricula for Adults (Pittsburgh: The Department of Religious Education, University of Pittsburgh, 1961).

Lawrence Little, more closely related to the two Pittsburgh Workshops than any other person, sees their significance in two identifiable areas. The first is the influence of the Workshops on curriculum procedures within the denominations. No statistical study has been made to support this statement, but Little's conversations with denominational leaders have led him to the conclusion that improvements in curricula, rooted fundamentally in the experiences at Pittsburgh in 1958 and 1961, have taken place in many denominations.

The second area of significance is the stimulation of research at the graduate level in Christian adult education. As probably the leading bibliographer in this field,[2] Little notes a marked increase in such studies in recent years, attributing a good bit of this increase to a renewed interest in the relationship between theology and education, some of which interest undoubtedly stemmed directly from the Pittsburgh Workshops.[3]

In any case, these two gatherings loom large in the story of the historical development of Protestant adult education.

The Strategy Conferences

In the preceding chapter, the development of the C.A.W.'s Strategy Conferences through 1956 was seen. By that time, these conferences had become a significant aspect of C.A.W. program and, when C.A.W. reorganized in 1957,[1] a standing committee on the Strategy Conferences took over the basic responsibility of planning the details of these yearly endeavors, subject to the final approval of the entire C.A.W. Individual members of C.A.W. with particular interests and/or abilities in specific areas worked with this standing committee in planning the individual conferences. In 1960, C.A.W. voted to hold subsequent Strategy Conferences every two years. According to Fister, Director of Adult Work at the time, the members of C.A.W. felt that " . . . more time to assimilate one conference and to plan the next was needed, since there was a limited number of people on the committee to do the job."[2] Further, there is indication that the denominations often tried to develop their own strategy conferences on a given topic during the summer following the national conference, and when a new interdenominational Strategy Conference was taking place each year, problems of scheduling were presented. A brief survey of the Strategy Conferences held during the period covered by this chapter is in order at this point. Since none was held in 1957, this survey must begin with 1958.

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[1] Second interview with Lawrence Little. This "Charter for Christian Adult Education" is found as Appendix N to this report.

[2] Cf. supra, pp. 8-9. [3] Second interview with Lawrence Little.

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[1] Cf. *supra*, pp. 183.

[2] Interview with J. Blaine Fister, Executive Director, Department of Church and Public School Relations, National Council of Churches, and former Director of Adult Work, National Council of Churches; Lake Forest, Illinois, August 14, 1964.

1958 - The Young Churchman's Conference

This conference was the third Strategy Conference related to young adults in six years. The first, in 1952, had focused, for the most part, on young adult group life.[1] The second, in 1956, began to look more to the individual young adult and the things that made him "sad," "mad," and "glad."[2] The report of the 1958 conference noted that the concerns and needs of young adults had been set forth clearly in 1956, but

> . . . the question of how to address these persons with the "good news" of the Christian gospel was still a mystery. To seek guidance at this point yet another conference was planned.[3]

The 1958 conference differed from both of the previous conferences by being unstructured, with the responsibility for the daily program being borne almost wholly by the delegates themselves, and experimental, with creativity in all aspects of programming being the keynote.[4] Most of the seventy-one delegates were in the twenty-two to twenty-nine age range and represented a cosmopolitan geographical and denominational spread.[5] Many of the discussion activities were optional and the topics of these discussions reflected what might be expected from such a group--an interest in vocation, sex life and marriage, the discovery of self, the pressures of a changing world, and the like. These discussions and others took place nightly often into the wee hours of the morning.[1]

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[1] Cf. supra, pp. 163-164. [2] Cf. supra, pp. 168-171.

[3] Raymond M. Veh (Reporter), "Report of the Young Churchman's Conference, Conference Point Camp, Williams Bay, Wisconsin, July 20-26, 1958" (New York: National Council of Churches, no date), p. 2. (Mimeographed.)

[4] *Ibid.*, p. 3. [5] *Ibid.*, pp. 3-5.

Probably the most unusual and intriguing aspect of this conference, however, was the extensive use of sociometric instruments in gathering of considerable data relevant to young adults. Done in cooperation with the National Council's Older Youth-Young Adult Sub-committee on Research, this collection of data was administered under the leadership of Jesse H. Ziegler, Professor of Christian Education and Psychology at Bethany Biblical Seminary in Chicago.[2]

> Observers, evaluative instruments, questionnaires, and interviews were an integral part of the conference activities. Efforts were made to discover some of the factors which make for meaningful grouping among young adults, what effects age has upon grouping patterns, what young adults like to do together, and how they evaluate the things they do. All of this is germane to the concern of providing realistic program help for this often neglected group of adults.[3]

Some of the instruments used were intensely personal in nature, even to the extent of asking for the naming of specific names of persons with whom the respondent would like to be related under certain circumstances. The findings based on these sociometric studies were helpful not only in the evaluation of the conference, but presumably also as guidance for leaders of young adults in developing program for this age group.[4]

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[1] Ibid., pp. 12-20. [2] Ibid., pp. 2 and 23.

[3] Ibid., p. 2.

[4] These research findings are compiled in a companion document to Veh's "Report": Allen Patriquin, "Findings of the Young Churchman's Conference, Conference Point Camp, Williams Bay, Wisconsin, July 20-26, 1958" (New York: National Council of Churches, no date). (Mimeographed.)

1959 - Training Workers with Adults

A Strategy Conference on this theme was held in the summer of 1959, but unfortunately little information is available pertaining to it. The C.A.W. Minutes for 1958 describe some of the proposed business details of the conference, but little is noted about program.[1] In his final report as Director of Adult Work, in the fall of 1959, Cheek made this comment:

> The 1959 conference on "Training Workers with Adults" fell below our expectations in terms of attendance, but was a highlight in the calibre of program.[2]

The Subcommittee on Leadership Education and Publications " . . . discussed at length the 1959 Strategy Conference. . . ."[3] but other than some general questions and comments, the Subcommittee's minutes give little insight into the nature of the conference. There was a study compiled by the National Council's Bureau of Research and Survey which described a number of leadership training programs for adults being developed in many of the denominations[4] which was prepared apparently for use at the 1959 conference. This study is helpful as an example of research, but gives no information about the actual conference itself. Finally, a conversation with E. Lee Neal, the director of the 1959 conference, indicates that apparently no report of this Strategy Conference ever was prepared for distribution.[1]

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[1] Minutes, C.A.W., October 5-10, 1958, Exhibit O, p. 1.

[2] Minutes, C.A.W., October 4-9, 1959, Exhibit C, p. 2.

[3] Ibid., Exhibit J, p. 1.

[4] Alice Dimock and Helen F. Spaulding, "Training Volunteer Leaders of Adult Groups: A Survey of National Denominational Projects and Programs" (New York: Bureau of Research and Survey, National Council of the Churches of Christ in the United States of America, 1960). (Mimeographed.) A revised and updated survey of a similar nature was done two years later: Lauris B. Whitman and David McD. Simms, "Training Volunteer Leaders of Adult Groups: A Revised Survey of National Denominational Projects and Programs" (New York: Bureau of Research and Survey, National Council of the Churches of Christ in the United States of America, 1962). (Mimeographed.)

It can be noted only, therefore, that the conference was held but that its significance was probably not that of some of the other Strategy Conferences.

1960 - Coordinating the Educational Program for Adults in the Local Church

The 1960 Strategy Conference was based on the conviction that the adult program in the local church had become so complex and multiverse that coordination of this program's many factors was, of necessity, a major part of overall programming. Fister notes that

> . . . although there was this coordination at the national level, it was badly needed at the local level since we were aware that there was still much misunderstanding of the roles of the many different programs developed by the churches for their adults. This conference pointed up our failure at this point.[2]

The conference met at Lake Geneva in July, 1960 with fifty-four persons in attendance, most of them national and regional staff people.[3] The focus of the conference, however, was on the local church. The problems involved in coordination were discussed by means of addresses and through face-to-face sharing in groups. The complexity of organizational structure within each denomination, while perhaps necessary at the national level, was seen as a barrier to effective programming in the local church unless extreme care be taken to provide effective coordination of activities.[1] The findings of the conference were embodied in three statements of "Principles of Coordination," one each growing out of discussions of organizational barriers, personality barriers, and ideological barriers in the life of the church.[2] Presumably, these statements were to be used by the cooperating denominations as guidelines in their programming for the churches at the point of the coordination of adult work at the local level.

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[1] Telephone interview with E. Lee Neal, Director, Department of Adult and Family Life Publications, Christian Board of Publication, The Disciples of Christ, St. Louis, and member of C.A.W.; Chicago-St. Louis, June 3, 1965.

[2] Interview with Blaine Fister.

[3] Minutes, Committee on Adult Work, Green Lake, Wisconsin, October 2-7, 1960 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit C, p. 4.

1962 - The Use of Radio and Television in the Adult Program of the Church

The 1962 conference was the only Strategy Conference not held at Lake Geneva and not held during the summer months. Rather, it was held in Pittsburgh, near the facilities of the University of Pittsburgh and television station WQED, in April, 1962.[1] The purposes of the conference were

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[1] "Coordinating the Educational Program for Adults in the Local Church, 1960 Adult Work Strategy Conference, Conference Point Camp, Williams Bay, Wisconsin, July 17-23, 1960" (New York: Committee on Adult Work, Commission on General Christian Education, National Council of Churches of Christ in the U.S.A., no date), p. 11. (Mimeographed.)

[2] Ibid., pp. 13-15.

> To establish criteria for the evaluation of radio and television programs
> To draw from the experience in the field (adult work, radio-television in the church and industry)
> To develop ways of appropriating the values in radio-television programming aimed at adults (utilization)
> To outline the implications for the adult programs of the church.[2]

The conference was attended by 36 persons, most of them national and regional staff personnel.[3] The addresses and discussion focused partially on the development of religious programming in radio and television, but the larger concern of the conference seemed to be with finding means of utilizing existent television programming as resource material for adult religious education. Fister notes that

> . . . too often, adult groups are too dependent on denominational material and not on material from mass communications or from the whole world. Our aim was at getting adult groups to use this also. The focus, therefore, was on the use of existent programming and was not aimed at developing new programming.[4]

The conference recommended the development of pilot projects relating religion and television and the holding of a recall conference " . . . at such time as sufficient data is available to point directions for future action, not later than 1964."[1] Although a substantial research project was undertaken in 1963 and was in progress at the time this study was completed, the recall conference had not been held and presumably would not be held until the results of the project were known.[2]

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[1] Minutes, Committee on Adult Work, Cincinnati, Ohio, October 6-9, 1961 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 4.

[2] Ibid.

[3] "1962 Adult Work Strategy Conference on the Use of Radio and Television in the Adult Program of the Church, April 8-13, 1962, Hotel Webster Hall and the Bellefield Presbyterian Church, Pittsburgh, Pennsylvania" (New York: Department of Adult Work, National Council of Churches of Christ in the U.S.A., no date), p.15. (Mimeographed.)

[4] Interview with Blaine Fister.

1964 - Christians in Controversy and Conflict

This Strategy Conference had been in the thought of C.A.W. members for a number of years, since the issue of the place of controversy as related to matters of faith and belief was becoming more and more a concern among religious adult educators. In 1961, it was scheduled for the summer of 1964 because it was felt that an election year would be a particularly appropriate time for such a conference.[3] The purpose of the conference was defined to help adults and adult leaders

1) To understand the nature of controversy and conflict in our church and society:
2) To understand the theological basis for the church's responsibility in dealing with conflict and controversial issues, and the resources within the Christian community to enable us to accept this responsibility;
3) To see the Christian's responsibility in dealing with--or even stimulating--conflict and controversy in the world when basic tenets of the Christian faith are involved;

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[1] Minutes, Committee on Adult Work, Green Lake, Wisconsin, October 4-9, 1962 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), p. 14.

[2] Interview with Carl A. Williams, Acting Director of Adult Work, National Council of Churches; New York, New York, January 18, 1965. For further information about the current study, see *infra*, pp. 213-[illegible].

[3] Minutes, C.A.W., October 6-9, 1961, p. 7.

4) To learn how to witness to our unity, in local congregations, in the midst of conflict and controversy, without compromising their Christian witness;
5) To discover how the church should speak to the world in areas of conflict and controversy;
6) A working conference that will result in future guidance to the church.[1]

It was hoped that the conference would focus primarily on guiding principles rather than merely on specific issues.[2] Representatives of the Democratic and Republican National Committees were invited to the conference in the hope that this might take place, but only the Democratic representative was able to attend. This turn of events was felt to be regrettable because it had been hoped that a give-and-take between the two political parties in an election year and in the framework of this type of conference " . . . would have helped to clarify the issues for the mutual benefit of all concerned."[3]

Although at least 100 participants were hoped for and an excellent staff had been assembled, only forty-four delegates plus leaders were registered.[4] The program centered essentially in Bible study, case history situations of conflict and controversy, and discussion during the day, and presentations and discussions of the theological and philosophical presuppositions of conflict and controversy in the evenings.[1] The conference helped the participants face the tension between the traditional image that "church people should not disagree" and the reality of controversy in today's society. One delegate, in summarizing the conference, made this statement:

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[1] Minutes, C.A.W., October 4-9, 1962, pp. 11-12. The quotation is taken verbatim from the text although grammatical structure is not consistant throughout.

[2] Ibid., p. 13.

[3] "Report of Strategy Conference, 'Christians in Controversy and Conflict,' Williams Bay, Wisconsin, July 19-24, 1964" (New York: Department of Adult Work, Division of Christian Education, National Council of Churches, no date), Introduction page.

[4] Ibid., Exhibit B.

> Peace doesn't mean the end of all our striving. I think it means being in the right controversy and conflict.[2]

In 1963, Fister noted in his final report as Director of Adult Work that the 1964 Strategy Conference would mark the last of the series which had been started under the leadership of Richard Lentz in 1950.[3] Actually, other Strategy Conferences can and will be held at such times in the future that a need is felt and it is deemed relevant to plan one, but the previously scheduled series was completed in 1964. Fister's comments were to the point:

> It would seem wise at this time to take a fresh look at the place of future strategy conferences in the work of the committee. I do not know whether this is the direction to move in areas of special concern, or whether there are other possibilities that would fulfill this need. While it is always difficult to project areas of special concern for a 10 year period, the very fact that the strategy conferences of the past have always been on significant themes and concerns should indicate that the problems we face in these conferences are persistent ones and are continuously timely. The big

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[1] Ibid., Exhibit A.

[2] Ibid., Conference Summary Session notes.

[3] Minutes, Committee on Adult Work, Ocean City, New Jersey, October 4-10, 1963 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit G, p. 3.

> concern here is "how to share the insights and understandings that come from these conferences so that they might be fed into the regular channels of our denominational, interdenominational and council of churches work and, therefore, might be most useful to us. [sic][1]

In retrospect, two clearly defined trends can be seen, not just in terms of the period discussed in this chapter, but throughout the entire cycle of the Strategy Conferences from 1950 to 1964.

The first is a marked decline in the attendance pattern over the fifteen year period. This decline is due, partially, to the increase of leadership training opportunities provided by the denominations in the sixties similar to those done on an interdenominational basis in previous years. The decline also reflects a higher degree of complexity within the totality of Protestantism. Every summer, more and more kinds of training and enrichment opportunities were becoming available to adults, many closely related to adult education interests although not necessarily bearing the name. Williams notes that " . . . each year we have more competition and more valid demands upon the time of the people concerned with adult education."[2] Those concerned with adult education in the church no longer needed to depend on the Strategy Conferences as the sole or major source of their further education and enrichment.

The second is an increasing sophistication in the concerns of the Strategy Conferences. As the denominations and other interdenominational agencies came to provide increasing numbers and types of educational opportunities through conferences and workshops, C.A.W., of necessity, had to push out into new areas of leadership. The experimental Young Churchman's Conference in 1958, the Strategy Conference concerned with the use of television as related to adult religious education in 1962, and, of course, the conference exploring the areas of conflict and controversy in 1964 symbolize this new sophistication, something that is sorely needed if the cooperative Protestant forces are to provide leadership for the development of religious adult education.

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[1] *Ibid.* [2] Interview with Carl Williams.

Whatever be their future, the Strategy Conferences, seen as a totality, were probably the most significant contribution made to the development of Protestant adult education by the C.A.W. during the years 1950-1964. Much that was planned of significance in denominations or local churches had its germinal beginning in one of these cooperative experiences of the fifties or sixties.

Other Emphases

Although, certainly, the Pittsburgh Workshops were individual highlights and the Strategy Conferences were probably the most important ongoing activity of C.A.W. during this period, other activities continued to demand the time and interest of C.A.W. members. As has already been noted, after 1957, C.A.W. channeled much of its work through standing committees,[1] so many of these "other emphases" were actually the endeavors of these subcommittees.

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[1] Cf. *supra*, p. 183.

Leadership Education and Publication

Through the Subcommittee on Leadership Education and Publication, C.A.W. worked closely with the Department of Administration and Leadership of the Division of Christian Education in the preparation of the Standard Leadership Training Courses in the area of adult education, and yearly revisions of these materials were made as needed upon the recommendation of C.A.W. through its subcommittee. Since most of this leadership material was in published form, this subcommittee also oversaw the publication of books in the field of adult education. Most of this work was done, however, through the Cooperative Publication Association,[1] and after the separation of adult work from family life in 1957, practically no publications eminated from the Department of Adult Work as such. Perusal of publication records of the National Council by this writer indicates that only one publication was printed under the auspices of the Department of Adult Work during the period covered by this chapter.[2] When compared to the proliferation of publication in earlier years, the trend is clearly moving away from departmental publication to a far greater utilization of the resources of the Cooperative Publication Association.

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[1] Cf. supra, p. 176.

[2] A Manual for Young Adults: A Guide to Program Planning for Older Youth and Young Adults in the Church (New York: Office of Publication and Distribution, National Council of Churches, 1960). Cf. infra, p. 210

Another ongoing responsibility of C.A.W. in this area was its advisory relationship to the International Journal of Religious Education in the planning of articles of particular interest in the field of adult education. An average of 3-4 articles relating specifically to the education of adults and many others related in a more general way appeared each year in the Journal, and the editor met regularly with C.A.W. and this subcommittee in planning and discussing these articles. In 1957 and 1958 especially, C.A.W. worked particularly closely with him in the preparation of a special issue of the Journal on adult education.[1]

Although these were the major responsibilities, the subcommittee continually sought also to see its larger responsibility through other varied forms of leadership education.

Experimentation and Research

Through this subcommittee, C.A.W. worked closely with the National Council's Bureau of Research and Survey. The research studies utilized at the 1958 and 1959 Strategy Conferences,[2] for example, were prepared by this Bureau in consultation with C.A.W.

A major concern in this period was the effort made to arrange for research funds to support a study of "Adult Developmental Changes in Religious Perceptions, Values, Interests, and

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[1] Minutes, C.A.W., October 6-11, 1957, Exhibit J; and Minutes, C.A.W., October 5-10, 1958, p. 8 and Exhibit G. The reference to the special issue is as follows: International Journal of Religious Education, Vol. XXXV, No. 9 (May, 1959).

[2] Cf. supra, pp. 197-200.

Problems." C.A.W. worked hard to realize this possibility and, although finances were not found and the study was not realized, C.A.W.'s concern at this point signified its growing awareness of the scholarly basis needed for meaningful adult education programming.

Other projected research studies, among them "A Design for Comprehensive Study of Adult Christian Education" and a "Consultation on Theological Language and Its Relevance to Adult Education" were still being considered and planned by C.A.W. at the terminal date of this study.[1]

Older Youth-Young Adults

As has been noted several times previously, one of the continuing concerns of C.A.W. was the difficult problem of programming for those just entering adulthood. C.A.W.'s activity in this area is noted in the three Strategy Conferences related to work with young adults between 1952 and 1958, with special reference to the experimental and research factors related to the third of these.[2]

In 1960, a new Manual was produced by the Department of Adult Work which replaced Planning for Young Adults in the Church[3] and was based in large part on the statistical studies and other findings of the 1958 Strategy Conference.

In 1962, the organizational responsibility for this age group, which previously had been handled by a joint committee representing both C.A.W. and the Committee on Youth Work, was assigned wholly to C.A.W. and its Subcommittee on Young Adult Work.[1] A close liaison with the Committee on Chaplains, the Department of Family Life, the Committee on Youth Work, the National Student Christian Federation, and the National Associations of Y.M.C.A.'s and Y.W.C.A.'s was thereby established through this relationship bringing added enrichment to the program and services of C.A.W.

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[1] Minutes, C.A.W., October 4-10, 1963, pp. 12-15; and Minutes, Committee on Adult Work, Atlantic City, New Jersey, September 28-October 2, 1964 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), pp. 7-9.

[2] Cf. supra, pp. 197-198. [3] Cf. supra, pp. 163-164.

Middle Adults and Older Adults

Although special committees were, from time to time, formed to carry responsibilities for these age groupings, they have not played an ongoing part in C.A.W.'s life. For the most part, C.A.W.'s programming has sought to think in terms of the total age span and there has been little tendency to subdivide its activity into chronological groupings, except at the point of concern with Young Adults, whose problems were felt to be somewhat different from those of later years.

There has been, however, a growing concern with problems of gerontology on the part of the entire C.A.W., and some of its members have acquired a certain "specialization" at this point. Members of C.A.W. participated in the White House Conference on the Aging in January, 1961[2] and reference to it was made several times in the C.A.W. discussions thereafter.

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[1] Minutes, C.A.W., October 4-9, 1962, pp. 7-8.

[2] Minutes, C.A.W., October 6-9, 1961, p. 3.

Radio/Television/Audio-Visuals

It should be noted that the National Council has a Broadcasting and Film Commission which carries the major responsibility in this area of concern. C.A.W. is related, however, at the point of programming focused upon adulthood. As a clarification of its role, the Subcommittee on Adult Audio-Visual and Broadcast Education presented to C.A.W. a statement of the Subcommittee's assumed "Role and Function" at the 1961 meeting. This statement was approved and the outline of its major points is here noted:

Broadcasting
I. Definition of programming areas for recommendation to production agencies
II. Publicity and utilization of religious radio-tv broadcasting
III. Examine the significance, impact and role of radio-tv in general on adults

Audio-Visuals
I. Define AV needs for Adult Christian Education
II. Recommend AV materials for cooperative production--Provide for . . . steps to be taken
III. Serve as (or recommend appointment of) production committee for approved cooperative AV projects
IV. Promote the effective utilization of AV materials in adult Christian education[1]

An ongoing responsibility in this area throughout the period was the consultative relationship established with the Broadcasting and Film Commission in helping plan episodes pertaining to adult matters and concerns for "Frontiers of Faith," the National Council's regular television series. A 1960 series of episodes dealing with the problems of young adults, for example, was developed in close cooperation with C.A.W. and the findings of the 1958 Strategy Conference.[1]

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[1] Minutes, C.A.W., October 6-9, 1961, Exhibit J.

The planning of the 1962 Strategy Conference on the use of radio and television[2] was, of course, a major responsibility of this subcommittee as was the development of the pilot-project that grew out of that conference. This project is seeking to collect information about the relationship between people's viewing habits and the meanings they find in the television shows they watch. Williams described the project in a presentation late in 1964:

> An experiment is underway to involve several thousand groups of adults in viewing such programs as "Bonanza," "The Defenders," "Nurses," "The Donna Reed Show." The objective is to discover what these particular shows have to say to us about our relationship to other persons, about the concepts of love, hate, honesty, redemption, in human relationships and many other aspects of life. We feel that the untapped resources here are so numerous that at best we can only begin to scratch the surface.[3]

At the time of the writing of this report, this project was still in progress.[4]

A major concern in this area also in later years was the development of up-to-date audio-visual resources related to the leadership of adults, but this project also was incomplete at the terminal date of this study.[5]

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[1] Minutes, C.A.W., October 2-7, 1960, Exhibit C, p. 1.

[2] Cf. supra, pp. 201-203.

[3] Carl E. Williams, "Significant Trends and New Developments in Adult Education Within Protestantism," a paper read before the Religious Adult Education Section of the Adult Education Association, Milwaukee, Wisconsin, November 16, 1964, pp. 3-4.

[4] Minutes, C.A.W., September 28-October 2, 1964, p. 2.

[5] Minutes, C.A.W., October 4-10, 1963, pp. 10-11.

Program for Adults in Custody

It is interesting to note that the program begun in 1949 by Richard Lentz to utilize Learning for Life in penal institutions[1] was still a project, however minor, of the Department of Adult Work at the end of the period of this study. In the program's first six years, nearly 5,000 prisoner-students had completed at least one course in a religious subject and approximately 200 certificates of completion were still being issued yearly in the mid-sixties.[2]

Summary

The final eight years of this study have brought out a number of new patterns of cooperative Protestant adult work, activities well nigh unheard of during the U.C.A.M. period, and these activities have been developed in some detail in this chapter. Upon reflection, however, it can be seen that these activities tend to cluster about three basic loci of developmental patterns during the period. In this summary, therefore, these loci are here noted briefly.

The Proliferation of Other Fields Similar to and Related to Religious Adult Education

Hardly any mention has been made of the developmental programming in such areas of cooperative Protestantism as social education and action, missionary education, leadership education, United Church Men and United Church Women, and (since 1957) family life, yet the story of each of these, plus others, could fill a volume of its own. Each of these areas was an integral part of the National Council program with a department of its own, and each, in its own way, was a part of the larger concept of religious adult education. The organizational complexity of the National Council, however, often became a barrier to a closer coordination of essentially common concerns among these different groups. Cheek, Fister, and Williams all mention this in the interviews with them, suggesting that substantial portions of their time were spent in inter-office coordination with other executives of fundamentally similar programs. Williams notes that " . . . we're not competing, but we do have to keep in touch."[1] and Cheek points out that one of the discoveries made by C.A.W. during his period of leadership was that " . . . they could not work in isolation from these other departments. When this happened, coordination developed rapidly."[2]

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[1] Cf. supra, p. 141.

[2] Minutes, C.A.W., October 4-9, 1962, Exhibit D, p. 4; October 4-10, 1963, p. 18; September 28-October 2, 1964, Exhibit D, p. 3.

The Expanding Field of Religious Adult Education

A persistent theme noted is the continuing redefinition of "adult education" in its religious dimension and, more specifically, of the role of C.A.W. As is noted in 1 above, many functions originally vested in the Department of Adult Work of the I.C.R.E. found new homes in the expanding organization and programming of the National Council. Further, denominational programs were developing rapidly, as will be seen in Chapters VII-XI, which quite often supplanted the interdenominational activity. As was seen earlier, for example, relative to the Strategy Conferences, attendance at those sponsored interdenominationally decreased as denominations, state councils, and other agencies sponsored similar activities which were usually more convenient geographically and more specific in regional and/or denominational focus.[1] The same was true in the fields of leadership training and publication, to name but two, where the emphasis moved from the interdenominational and national to the denominational and regional.

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[1] Interview with Carl Williams.

[2] Interview with Wilson Cheek.

In spite of this fact, however, the burden of responsibility on the shoulders of C.A.W. increased rather than decreased. The extensive use of standing and special subcommittees in the accomplishment of C.A.W. business in the later years and the many new areas of interest which have developed with little diminution of activity in the more traditional ones have been noted. This increased activity is all part of being involved in a rapidly expanding field of endeavor. A major portion of the job is simply keeping up with what is going on in related fields outside one's own area of responsibility.

The Movement from "Task Orientation" to "Think Orientation"

These phrases, suggested by Fister, symbolize the movement of basic orientation within C.A.W. during this period. He feels that C.A.W.'s history is marked by a cyclical movement which alternates between periods of "task orientation," during which many things were being done, and "think orientation," during which there was a greater emphasis on evaluation and the rethinking of purposes and goals. He classifies his period of leadership (1959-1963) as one in which the pendulum was swinging from the former to the latter orientation,[1] and it may properly be said that the entire period of this chapter could be thusly characterized. An emphasis on meetings, movements, and mechanics was giving way to a new and primary interest in research, evaluation, the development of objectives, and the concept of the "working group." Some of this change was, of course, internal to the C.A.W., reflecting, no doubt, the normal change of personnel in the committee's membership. However, the change was also a part of a larger trend within Protestantism in this direction. The renewed interest in theology and the opportunities and responsibilities of Christian education as related to this theological renewal were in no small part contributing to this trend.[2] Cheek notes that

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[1] Cf. supra, pp. 206-207.

> . . . the tremendous renewal of emphasis on the role of the laity in the life of the church, fostered in good measure by the theological renaissance and through the energetic promotion of the World Council of Churches was taking place at this time.[3]

Taken as a whole, the period reflected a sophistication of concern which was not only markedly different from earlier years, but also indicated the intense desire on the part of Protestant adult educators to relate the essential message of the Christian faith to contemporary society by means of the media and resources which were very much a part of the immediate present.

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[1] Interview with Blaine Fister. [2] Cf. supra, pp. 149-152.

[3] Interview with Wilson Cheek.

No attempt is made here to summarize the entire period studied in Part II. This summary will be a part of the larger summary of the entire study in Chapter XII. It should be noted, however, that this summarization is here deferred only because the total study will not be complete until the "interdenominational focus" (Part II) has been complemented by the "denominational focus" (Part III). Protestant adult education cannot be seen in its total perspective apart from a review of denominational adult education programs, and four of these programs will be studied in depth in Part III.[1]

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[1] Cf. supra, pp. 15-20.

PART III

PROTESTANT ADULT EDUCATION
IN ITS
DENOMINATIONAL FOCUS

CHAPTER VII

INTRODUCTION TO PART III

Since Part II has concerned itself with the development of essentially one unit--the interdenominational program of adult education in the I.C.R.E. and the National Council--it has been logical to study this development chronologically over the period of the study.

In Part III, however, the focus is upon not one, but four separate and distinct units--those programs of adult education developed within the four denominations chosen for study in depth on the basis of objective criteria.[1] It is, therefore, necessary to treat these denominational programs individually with one chapter given to each. Part III, therefore, is organized topically by denominations, rather than chronologically by periods, as was the case in Part II. The order in which these denominations' programs are presented is purely random since it was felt that an attempt to order them on any other basis might be misconstrued as implying an attempt to rate these denominations on some subjective or objective basis, which is not the case.

Within each of the chapters in Part III, the concern is more for a systematic presentation of the many aspects of the program than for a precise chronological development. Therefore, a basic outline was developed which is followed in presenting the data related to each of the four denominations.

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[1] Cf. supra, pp. 19-20.

Each chapter begins with a brief description of the history and essential beliefs of the denomination studied to serve as background for the better understanding of the denomination as a whole. This introduction is followed by a section showing how the denomination's program of adult education has been related to the denominational structure as a whole. As will be seen, this relationship has been different in each of the denominations studied.

The largest section of each chapter describes those aspects of the adult program which have been judged by the persons within that denomination interviewed and by this writer to be the most significant aspects of the program during the period studied. Certain of these aspects will be found in all four reports; others only in the reports of those denominations wherein they have been emphasized. Insofar as is possible, each of these aspects is developed chronologically within its own sub-section of this report.

Since an important concern of this study is the relationship between interdenominational and denominational factors, a section of each chapter in Part III describes the denomination's interdenominational relationships, primarily its relationship with the I.C.R.E. and the National Council during the period of the study.

Finally, each chapter closes with a summary section which seeks to draw out the major developmental trends within the denomination being studied in that chapter. Each of these trends is described chronologically, insofar as this is possible.

Presumably, therefore, each of the chapters in Part III could stand alone, with a minimum of revision, as a study of the development of adult education within that denomination during the period 1936-1964.

CHAPTER VIII

ADULT EDUCATION IN THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

Presbyterianism is rooted in the Greek word, "Presbuteros," which means "elder" and has to do with the system of church government of ancient and apostolic times, and it found its fundamental doctrinal formulation in the leadership of and theological system developed by John Calvin in Geneva at the time of the Protestant Reformation.[1] Brought by John Knox to Scotland in 1569, and following a long and dramatic struggle with the Catholic Party, led by Queen Mary, Presbyterianism ultimately became the dominant religion in Scotland, which it remains to this day.[2] The Westminster Assembly of 1643-1648, was the great theological milestone of Presbyterian history, producing

> . . . a Larger and a Shorter catechism, a directory for the public worship of God, a form of government, and the Westminster Confession of Faith, which . . . became the doctrinal standard of Scottish, British, and American Presbyterianism.[3]

Although some Presbyterian churches were founded in America in the seventeenth century, the great influx came during the first half of the eighteenth century with a large migration of Scotish people to the colonies. Although there are ten Presbyterian denominations today,[1] by far the largest is The United Presbyterian Church in the United States of America, with a membership of 3,279,240 listed for 1963.[2] This comparatively new denomination was formed in 1958 by the merger of The Presbyterian Church in the U.S.A. and The United Presbyterian Church of North America.

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[1] Frank S. Mead, Handbook of Denominations in the United States: Second Revised Edition (Nashville: Abingdon Press, 1961), pp. 175-176.

[2] J. Paul Williams, What Americans Believe and How They Worship (New York: Harper and Brothers, 1952), p. 189.

[3] Mead, pp. 176-177.

The former of these two groups was organized in 1706 and held its first general synod in 1729, at which time the Westminster Confession was adopted as the basis of its theological conviction. Princeton University was founded by this group in 1746, and the denomination's early growth was primarily in the Middle-Atlantic states, although westward expansion in the first part of the nineteenth century, coupled with the Great Revival of the time, swelled its membership twelve-fold in less than fifty years in this period.[3] During the nineteenth century, The Presbyterian Church, U.S.A. survived several ideological and doctrinal divisions, the most serious of which was the defection of nearly all its churches in the South, over the slavery issue, to form The Presbyterian Church in the United States, now the second largest Presbyterian denomination in the country.[4]

The United Presbyterian Church of North America was formed by the merger of two smaller Presbyterian bodies in 1858, held essentially the same theological convictions, based upon the Westminster Confession, as The Presbyterian Church, U.S.A., and was organized along similar lines. It brought 251,344 members to the merger in 1958, being about one-tenth the size of the larger body with which it united.[1]

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[1] Landis, Yearbook of American Churches (1965), p. 259.

[2] Ibid. [3] Mead, p. 178. [4] Landis, p. 259.

After comparing their development, Mead states that

> . . . with few minor modifications, doctrine and polity remained the same with the merging of the Presbyterians in the U.S.A. and the United Presbyterians. . . .[2]

The denomination's structure is complex, but basic policy is vested in the General Assembly, which meets yearly, with representation of the entire church. The denominational work is done and program is developed through five major agencies: the Board of Christian Education, the Commission on Ecumenical Mission and Relations, the Board of National Missions, the Board of Pensions, and the Council on Theological Education. Work in the field of adult education is a part of the Board of Christian Education, through its Division of Lay Education, but this structural relationship is the end result of a series of reorganizations which took place in both the merging bodies. The next section deals with the development of this relationship.[3]

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[1] Mead, p. 179. [2] *Ibid.*, p. 181.

[3] This historical summary is based on Mead, pp. 175-181.

The Relationship of Adult Education to the Two Former and to the Present Denominational Organizations

The Presbyterian Church in the U.S.A.

In 1936, there were a total of thirty staff members on the Board of Christian Education, of which two held responsibilities under the heading of "Adult Education." The Rev. E. P. Westphal was "Director of Adult Education and Men's Work" and Miss Mary Amelia Steer was "Director of Women's Work and Stewardship Education."[1] In 1937, the Rev. Earl Zeigler was added to the staff as an editor with responsibility for adult publications.[2] Secretaries for Missionary, Social, and Leadership Education supplemented these persons in each of these related aspects of the adult educational responsibility,[3] and the Board functioned essentially as one staff without major organizational divisions within it.

In 1943, the Board of Christian Education was reorganized to include several divisions, one of which was the Division of Education in Home, Church, and Community. In addition, a Division of Field Service added thirty-seven regional Christian educators, who had previously been related to their synod staffs, to the national Board of Christian Education staff, thereby markedly increasing the latter's size and outreach.[1] Westphal continued as Director of Adult Work for one year, then was succeeded by the Rev. Richard E. Plummer in 1944.[2] By 1948, two Associate Directors had been added to the Department of Adult Work and, in 1951, a second Editor of Adult Publications joined Zeigler on the staff.[3]

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[1] Minutes of the General Assembly of The Presbyterian Church in the U.S.A.; Third Series, Volume XV, 1936; Part II: The Reports of the Boards to the 148th General Assembly, Syracuse, N.Y., May 28-June 3, 1936 (Philadelphia: Office of the General Assembly, 1936), p. 3.

[2] Second interview with Earl F. Zeigler; Philadelphia, Pa., January 21, 1965.

[3] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Third Series, XV, 1936, Part II, p. 3.

In 1953, a further reorganization of the Board of Christian Education placed adult work in the Department of Educational Resources of the Division of Education in the Churches within the Board, continuing with essentially the same size staff as before.[4]

The United Presbyterian Church of North America

In the mid-thirties, there was little adult education emphasis in this smaller of these two Presbyterian denominations, and no one with more than a generalized staff responsibility which included adult education. Adult work was under the aegis of the Board of Publication and Bible School Work and the reports of those early years reveal an expressed concern for adult education, but little programming in the field.[1] In 1945, this Board was reorganized as the Board of Christian Education, one division of which was the Department of Bible School-Young People's Work, in which responsibility for adult education was vested.[2] Still there was no leadership or major programming in adult education until the Rev. Lee E. Walker joined the staff in 1950 as Associate Secretary of the Bible School-Young People's Department, with a major responsibility for the development of a men's work program.[3] Under his leadership, the beginnings of directed educational work with adults were begun.

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[1] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, Volume VII, 1945, Part II: The Reports of the Boards to the 157th General Assembly, Minneapolis, Minnesota, May 24-30, 1945 (Philadelphia: Office of the General Assembly, 1945), pp. 58-59.

[2] Interview with Richard Plummer.

[3] Second interview with Earl Zeigler.

[4] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fifth Series, Volume II, 1953, Part II: The Reports of the Boards to the 165th General Assembly, Minneapolis, Minnesota, May 28-June 3, 1953 (Philadelphia: Office of the General Assembly, 1953), p. 83.

In 1952, the Department of Bible School-Young People's Work became the Division of the Church School, and Walker became its new General Secretary.[4] In 1954, the Rev. Daniel D. Wolfe became the first fulltime Director of Adult Work, a responsibility he held until the merger in 1958.[1]

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[1] This statement is based upon a perusal of copies of Minutes of the General Assembly of The United Presbyterian Church of North America (Pittsburgh: Board of Publication and Bible School Work of The United Presbyterian Church of North America) during the period in question.

[2] Minutes of the Eighty-Eighth General Assembly of The United Presbyterian Church of North America, Tarkio College, Tarkio, Mo., May 29 to June 3, 1946, Volume 21, Number 3 (Pittsburgh: Board of Christian Education of the United Presbyterian Church of North America, 1946), pp. 815-816, 820-823.

[3] Interview with Lee E. Walker, Assistant General Secretary, Board of Christian Education, The United Presbyterian Church, U.S.A., and former General Secretary, Board of Christian Education, The United Presbyterian Church of North America; Philadelphia, Pennsylvania, January 21, 1965.

[4] Ibid.

The United Presbyterian Church, U.S.A.

Because of the extreme differences in size of the two merging denominations, it seems natural that the organizational pattern of the former Presbyterian Church, U.S.A. tended to prevail in the new denomination. Walker, however, does not feel that his smaller group was in any way "swallowed up" by the larger:

> It was a complete merger, with membership of both boards held intact and a full integration of the staff. We had smaller representation, of course, but we were very much a part of the new denomination.[2]

Following the merger, considerable self-examination took place within the leadership of the Board of Christian Education. In his Annual Report in 1961, William A. Morrison, General Secretary of the Board reflected upon this activity:

> The effect of this self-examination has been the beginning of significant changes and adjustments in the structures through which the church attempts to live faithfully under God, and to serve practically the needs of persons both within and beyond the ecclesiastical organization. Here the concern has been apparent both for theological integrity and appropriateness, and for practical feasibility and effectiveness. . . . Structure is merely a human expedient, a convenience, a means of grouping persons and assigning respon-

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[1] Minutes of the 96th General Assembly of The United Presbyterian Church of North America, Goodyear Heights Church, Akron, Ohio, May 26-31, 1954, Volume 23, Number 3 (Pittsburgh: Board of Christian Education of the United Presbyterian Church of North America, 1954), p. 1003.

[2] Interview with Lee Walker.

> sibilities so that the essential purposes of the organization may be fulfilled.[1]

A major restructuring in 1960 was triggered by the concern of the Board with its youth program. For the most part, the Westminster Fellowship (youth organization) had become an entity in itself and the Board's desire was to relate the program for youth more closely to the life of the church. This ferment led to some new stances about senior highs which recognized the fact that, for the most part, these young people were members of the church but, in fact, were not usually treated as such.

> We began to realize that our programming had been oriented to the public-school terminology rather than to the church terminology.[2]

Studies showed that, after Confirmation, young people, for the most part, felt they were no longer children, but the programming of the church tended to continue to treat them as such. Therefore, in the new structure, the experiences of Confirmation (normally coming in the eight or ninth grade) became the watershed-point of Board organization. One of the several general divisions of the Board of Christian Education was the General Division of Parish Education. This general division was, in turn, divided into a Division of Precommunicant Education, with its staff comprised of secretaries for Children's and Junior High program, and a Division of Lay Education, which included the secretaries responsible for Senior High, Adult, and Women's program.[1] Under the new organizational pattern, there was much greater fluidity of responsibility than there had been previously and, although certain staff persons were designated with responsibility for youth program and others for adult program, they all worked as a unit in the total programming for lay education. The Secretaries in Adult Program were chosen for their special competencies in the fields of Missionary Education, Social Education, Lay Study, and the like and tended to specialize in these fields. At the end of 1964, there were nine Secretaries in Adult Program on the Board staff, which, by that time, included a total of 224 professional people in its total function.[2]

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[1] Minutes of the General Assembly of The United Presbyterian Church in the United States of America, Sixth Series, Volume IV, 1961; Part II: Annual Reports of the Major Program Agencies, 173rd General Assembly, Buffalo, New York, May 17-24, 1961 (Philadelphia: Office of the General Assembly, 1961), pp. 7-9.

[2] Interview with Ray J. Harmelink, Associate General Secretary, Board of Christian Education, The United Presbyterian Church, U.S.A.; Philadelphia, Pennsylvania, January 21, 1965.

The breakthrough in terms of educational philosophy reflected in organization and programming here described has, so far, worked well, but the time has been too short to make any extensive evaluation. This new structure of the Board of Christian Education's General Division of Parish Education has, however, engendered considerable interest among other denominations and even within the National Council of Churches. The new pattern of organization within the latter, to go into effect in 1965, will reflect certain aspects of this concept in its recognition of Senior High activities as, essentially, a part of the adult lay program of the church.[1]

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[1] Minutes of the General Assembly of The United Presbyterian Church in the U.S.A., Sixth Series, IV, 1961, Part II, p. 12, and interview with Edward K. Trefz, Secretary in Adult Program, Board of Christian Education, The United Presbyterian Church, U.S.A.; Philadelphia, Pennsylvania, January 22, 1965.

[2] Ibid.

Major Aspects in the Development of the Adult Education Program.

Although the Presbyterian Church, U.S.A. was one of the first denominations to employ a full-time Director of Adult Work,[2] the bulk of its program during the late thirties and early forties was that of the U.C.A.M. The Presbyterians were active in the U.C.A.M. and stressed Learning for Life as a major part of their program of adult education during the period of its strength interdenominationally. In 1939, Westphal noted field service, the development of materials, and correspondence with local churches and presbyteries as the essential scope of his work as Director of Adult Work.[3] However, the wane of the U.C.A.M. was accompanied by a increase in denominational program and several major threads of such program development throughout the period of this study are traced in this section of the chapter.

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[1] Interview with Carl Williams.

[2] Interview with the late E. P. Westphal, retired, former Director of Adult Work, Board of Christian Education, The Presbyterian Church, U.S.A.; San Bernardino, California, February 22, 1965. Westphal came to this position in 1929. (Note: Dr. Westphal died June 19, 1965).

[3] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, Volume I, 1939, Part II: The Reports of the Boards to the 151st General Assembly, Cleveland, Ohio, May 25-31, 1939 (Philadelphia: Office of the General Assembly, 1939), pp. 30-32.

Curriculum

The Uniform Lessons[1] were the basis of Presbyterian adult curriculum throughout the first half of the period being studied. Earl Zeigler had, since 1931, been preparing these lessons for The Presbyterian Church, U.S.A., basing the actual lesson material upon the texts and outlines prepared interdenominationally by the Uniform Lesson Committee of I.C.R.E. When he came to the staff of the Board of Christian Education in 1937, he also assumed the responsibility for editing the Westminster Adult Bible Class, which contained the Uniform Lesson material, and the Westminster Uniform Lesson Teacher, which was prepared for teachers. These were the adult study guides used by most Presbyterian, U.S.A. churches at that time.[2]

The United Presbyterian Church of North America also utilized the Uniform Lessons, but in a form developed in cooperation with the Presbyterian Church U.S. (the southern Presbyterians), who published them in an Adult Class Quarterly used by both denominations. These lessons were the only adult curriculum material provided by The United Presbyterians at that time,[3] and, indeed, until well into the fifties.

The Presbyterian Church, U.S.A., however, was active in the development of elective units of study as a supplement to the Uniform Lessons. Beginning in 1934, a group of adult educators met each summer at Wooster, Ohio, to develop descriptions and outlines of courses for elective study, such descriptions being subsequently given over to writers for completion.[1] This procedure continued throughout the thirties,[2] and contributed a number of elective courses which were utilized not only by Presbyterians, but by other denominations through the Learning for Life listing. As has already been noted, Learning for Life was stressed as part of the adult curriculum in the Presbyterian Church, U.S.A.

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[1] Cf. supra, pp. 54-55.

[2] Second interview with Earl Zeigler.

[3] Minutes of the 82nd General Assembly of The United Presbyterian Church of North America, Buffalo, New York, May 22 to May 27, 1940, Volume 20, Number 1 (Pittsburgh: United Presbyterian Board of Publication and Bible School Work, 1940), p. 138.

In 1948, The Presbyterian Church, U.S.A. introduced a completely new church school curriculum--"Christian Faith and Life, a Program for Church and Home." Incorporating the best in biblical scholarship and based on a sound educational philosophy, the new "Christian Faith and Life Curriculum," as it came to be called, represented one of the largest steps forward ever taken by any denomination to provide a more comprehensive curriculum. The fundamental thesis underlying this new curriculum was the absolute necessity of a partnership between the church and the home in the Christian education of children. This partnership was achieved by means of teacher-parent magazines and by the utilization of home reading books for pupils and their parents.

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[1] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Third Series, XV, 1936, Part II, p. 34.

[2] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, I, 1939, Part II, p. 33.

Both these concepts marked radical departures from previous practice.[1]

In its original form, the Christian Faith and Life Curriculum was available only for children and youth, but in 1950, a new Adult Curriculum was introduced as a part of it. This Adult Curriculum's underlying philosophy was not naive in its recognition of the problems of adult education, as so many previous curricula had been. This philosophy recognized the vast variety of personality represented in even a small group of adults, it also was aware of the tendency toward mental inertia that so often is a part of adulthood, and it noted the fact that church school teachings which are sufficient for children are far from adequate for most adults. However, the philosophy of the new Adult Curriculum went even deeper than this:

> In concerning ourselves with questions like the variety and fixity of adults we lose sight of the deeper issue of human nature. Our task in the Christian Church is not merely to impart new knowledge or new ideas, but to bring men and women face to face with Jesus Christ. . . . The Church . . . must always be confronting men and women by the gospel of eternal life, which transcends the secular anxieties of this world. Indeed, it is only in the eternal perspective that vocation, marriage, and family can be rightly understood and their responsibilities properly met. . . . The Problem, then, is not merely "education" in the sense of instruction or self-improvement. It is the problem of breaking through the hard shell of human nature, intent on its own concerns, with tidings of that which lies beyond.[2]

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[1] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, Volume X, 1948, Part II: The Reports of the Boards to the 160th General Assembly, Seattle, Washington, May 27-June 2, 1948 (Philadelphia: Office of the General Assembly, 1948), pp. 12-16.

[2] Introducing the New Adult Curriculum: Adults Can Learn and Live (Philadelphia: The Board of Christian Education, 1950), pp. 4-6.

The new Adult Curriculum, therefore, was more than mere "lessons," but was an attempt rather to help the adult find meaning in his life through the study opportunity. In so doing, the Christian Faith and Life Adult Curriculum drew generously from the fields of psychology, sociology, and philosophy, as well as from the traditional resources of the church. The new curriculum's material, although always fundamentally church-centered, reached out into the milieu of life in an effort to help those who used it relate their "faith" and their "life," as the curriculum's name implied.

A new magazine, entitled Crossroads, was the vehicle for the new adult curriculum and appeared for the first time in October, 1950. It contained the new adult course, related in general theme to the pattern already established for the entire Christian Faith and Life Curriculum; that is: first year, Jesus Christ; second year, The Bible; and third year, The Church. In this way, parents were studying material somewhat closely related to what their children were studying at all times. Crossroads also continued to carry, for a few years at least, the Uniform Lesson materials for those who still preferred it, and there were many who did see no reason to change. Finally, two "Books for Christian Study" were made available each quarter for supplemental reading by members of a group. [illegible] this latter, it was stated:

> A great variety of books will be suggested as the course unfolds--novels and biographies, studies of history, as well as books directly on religious themes. The purpose will be to arrive at a Christian evaluation of the message of any given

> book. This course is recommended for small, informal groups eager to do serious reading and engage in honest discussion.[1]

Further, *Crossroads* contained additional material in the areas of worship, fellowship, and service for adult groups. Another magazine, the *Westminster Adult Leader*, served as a companion to *Crossroads* for adult class teachers.

There was meaning in the name chosen-*Crossroads*:

> This title signifies several things at once. It refers to the meeting of man with man in "the crowded ways of life." It refers to the critical nature of the time in which we live--truly one of the crossroads of history, when great decisions must be made. It refers, above all, to the encounter of man with God--to the intersection of time and eternity, to the place where man must face his Lord, hear his Word, and heed his commandments.
>
> The three elements in the title may thus be disignated: Traffic--Crisis--Encounter.[2]

For the most part, the new curriculum for adults was well received, although research done in 1952 indicated that 43% of the groups or classes using *Crossroads* chose the Uniform Lessons and only 37% the Christian Faith and Life material, with the remaining 20% utilizing more than one type of course. In general, mixed and/or younger classes tended to use Christian Faith and Life, while those comprised of men or women only, and/or older adults relied more on the Uniform Lessons.[3] If a similar study has been made since that time, it was not available to this writer, but it might be expected that, in time, a larger acceptance of the Christian Faith and Life Adult Curriculum would take place. In addition, a third course known as the "Christian Round

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[1] *Ibid.*, p. 14. [2] *Ibid.*, p. 16.

[3] *Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fifth Series, II, 1953, Part II*, pp. 48-49.

Table," beamed specifically at the concerns and needs of young adults, was introduced in 1954 and became a regular feature of Crossroads also.[1] In 1957, a discussion course for parents was added to Crossroads and the Uniform Lesson material ceased to be included, and with minor changes over the years, Crossroads remained in its basically original form as the major adult curriculum medium in the merged United Presbyterian Church, U.S.A. Although he retired in 1957, Zeigler has continued to prepare the Uniform Lesson material for joint publication by his denomination and the United Church of Christ in a form separate from Crossroads, and it is still well received.[2]

As was noted previously, the former United Presbyterian Church of North America utilized only the Uniform Lessons throughout most of this period, although some supplemental "elective" material was produced in the mid-fifties.[3] Following the merger, Christian Faith and Life material was emphasized, with some of its churches using it and others continuing with the Uniform Lessons.

Although not strictly curriculum material, several other ongoing publications produced as resources for adult education by the former Presbyterian Church, U.S.A. and, after 1958, The United Presbyterian Church, U.S.A. should be noted.

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[1] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fifth Series, Volume IV, 1955, Part II: The Reports of the Boards to the 167th General Assembly, Los Angeles, California, May 19-25, 1955 (Philadelphia: Office of the General Assembly, 1955), p. 33.

[2] Second interview with Earl Zeigler.

[3] Minutes of the 98th General Assembly, United Presbyterian Church of North America, Knoxville College, Knoxville, Tennessee, June 13-18, 1956, Volume 24, Number 1 (Pittsburgh: Board of Christian Education of the United Presbyterian Church of North America, 1956), p. 119.

Today, begun in 1932, continues to be the daily devotional guide for adults published by the Board of Christian Education.[1]

Adult Times, a quarterly newsletter for leaders of adults in the local church produced to help coordinate the many-faceted program existing in most churches, was inaugerated in 1957. It replaced a former similar publication, Young Adult Times, which had been in existence for some ten years previous, in an attempt to broaden the scope of planning to include all adults.[2]

1956 saw the inaugeration of the Adult Leadership Leaflets series, designed as a resource in adult program methodology. Between that year and 1962, nine booklets were produced, each 16-20 pages in length, on such topics as: "Let's Discuss It," "More Learning Through Small Groups," "Learning Through Controversy," "Planning Retreats for Church Groups," and "Being an Individual in the Group."[3] These leaflets were based on the best research in inter-personal relations and group work and continue to provide solid methodological help for the leader of adults in the church.

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[1] Interview with Walter L. Jenkins, Secretary, General Division of Publication, Board of Christian Education, The United Presbyterian Church, U.S.A.; Philadelphia, Pennsylvania, January 21, 1965.

[2] Minutes of the General Assembly of The United Presbyterian Church in the United States of America, Sixth Series, Volume I, 1958, Part II: Annual Reports of the Major Program Agencies, 170th General Assembly, Pittsburgh, Pennsylvania, May 28-June 4, 1958 (Philadelphia: Office of the General Assembly, 1958), p. 27.

[3] Interview with Edward Trefz, plus perusal of the actual leaflets.

The Layman's Theological Library, inaugerated in 1956, has enjoyed widespread acceptance. It is composed of a number of hardback books of moderate length and moderate cost on topics of timely concern to modern laymen. The titles include Modern Rivals to the Christian Faith, by Cornelius Loew and The Significance of the Church, by Robert McAfee Brown among others.[1]

When to the material noted is added the many individual publications produced to meet specific needs throughout the period of this study, it is apparent that The Presbyterian Church, U.S.A. and its successor, The United Presbyterian Church, U.S.A., have made available to their churches significant published resources for the adult program. This fact was particularly true following the introduction of the Adult Curriculum of the Christian Faith and Life series in 1950 and has, undoubtedly, been a major factor in the development of the adult program within this denominational tradition during this period.

Church Officer Training

Paul Calvin Payne, General Secretary of the Board of Christian Education of The Presbyterian Church, U.S.A., was quoted in 1956:

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[1] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fifth Series, Volume VI, 1957, Part II: The Reports of the Boards to the 169th General Assembly, Omaha, Nebraska, May 16-22, 1957 (Philadelphia: Office of the General Assembly, 1957), p. 98.

> The Presbyterian Church makes greater demands on its lay leadership than does any other Christian body. The training of elders, deacons, and trustees in churchmanship and in the responsibilities and opportunities of their office is therefore an imperative need if the Church is to minister to this distracted and confused generation.[1]

If one is to judge by the activity of a denomination in the training of its church officers, there is a basis for the somewhat strong statement made in the first sentence of the quotation. Church Officer Training was a major aspect of the adult education program of The Presbyterian Church, U.S.A. and The United Presbyterian Church, U.S.A. throughout the period of this study.

Begun under the leadership of Westphal in the late thirties, what were originally known as "Elders' Institutes" stemmed from a concern on his part that most leadership training opportunites were for teachers and little or none directed to the lay officers of the churches. Westphal sent letters to pastors to seek their advice and through the late thirties and early forties, developed a series of one-day institutes in different presbyteries of the denomination, directed mostly by national staff leadership.[2] In 1942, he was able to report that 118 such institutes had been held and that "Ministers may be present, but they must sit on the side lines and refrain from discussion."[1]

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[1] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fifth Series, Volume V, 1956, Part II: The Reports of the Boards to the 168th General Assembly, Philadelphia, Pennsylvania, May 24-30, 1956 (Philadelphia: Office of the General Assembly, 1956), p. 62.

[2] Interview with E. P. Westphal.

When Plummer became Director of Adult Work in 1944, one of his first assignments was to redesign this program to give it a broader base in the hope of reaching all Presbyterian church officers.[2] During the intensive first phase of this program, 300 pastors and laymen were trained and certified to conduct presbytery Church Officers' Institutes. 163 of these Institutes were held, with 9,000 officers in attendance during a twenty-month period ending in February, 1946.[3] Two years later, the figures read: 324 institutes reaching over 20,000 church officers between 1944 and 1947.[4]

The organization of the Church Officer Training Program was based upon a teamwork relationship between national and presbyterian leadership. Plummer described this teamwork thusly:

> The over-all administration is in the Witherspoon Building [the national office of the Board of Christian Education in Philadelphia]. The training of leaders and the preparation of materials and the setting of standards have likewise been the responsibility of the Adult Department. *But* the actual

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[1] *Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, Volume IV, 1942, Part II: The Reports of the Boards to the 154th General Assembly, Milwaukee, Wisconsin, May 21-27, 1942* (Philadelphia: Office of the General Assembly, 1942), p. 37.

[2] Interview with Richard Plummer.

[3] *Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, Volume VIII, 1946, Part II: The Reports of the Boards to the 158th General Assembly, Atlantic City, N.J., May 23-29, 1946* (Philadelphia: Office of the General Assembly, 1946), p. 37.

[4] *Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, X, 1948, Part II*, p. 33.

> leadership of the program and the handling of a hundred administrative details beyond our reach have been "on the field."[1]

Published materials were developed for the Church Officer Training Program by the Department of Adult Work, and by 1950, seven different courses were available for utilization by the program.[2] By this time, the program had become an ongoing one, but it did not continue at the fever pace as it had during the mid-forties, and the early fifties found it on the plateau of an accepted, but not stressed part of the Board's adult education activities.

Up to this time, The United Presbyterian Church of North America had nothing to compare with the program just described, but one of the first ventures sponsored jointly by it and The Presbyterian Church, U.S.A. prior to the actual merger was a three year emphasis on Church Officer Training beginning in 1957. During that year,

> . . . in excess of 68 per cent of Presbyterian U.S.A. pastors and 53 percent of United Presbyterian N.A. pastors participated in the seminar experience .[3]

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[1] Richard Plummer, "A Five Year Projection of Program Plans for the Department of Adult Work," (1945 staff paper in the files of the Board of Christian Education, The United Presbyterian Church, U.S.A., Philadelphia, Pennsylvania), p. 2. (Mimeographed.)

[2] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, Volume XII, 1950, Part II: The Reports of the Boards to the 162nd General Assembly, Cincinnati, Ohio, May 18-24, 1950 (Philadelphia: Office of the General Assembly, 1950), p. 41.

[3] Minutes of the General Assembly of The United Presbyterian Church in the United States of America, Sixth Series, I, 1958, Part II, p. 12.

The emphasis in 1957-1959, under the leadership of William C. Schram, Secretary, and Frederick C. Maier, Associate Secretary, Department of Adult Program, was on a far deeper level than had previously been the case. Pastors were trained to lead officer training in their local churches and the courses at the presbyterial level were much more concerned with the fundamental questions of the nature of the church and of a person's faith than merely with the mechanics of church administration. The essence of group process was discussed in terms of its utilization in boards and committees as well as in study groups and classes. Plummer commented on the 1957-1959 phase of the Church Officer Training Program in this way:

> What we did in the mid-forties was, essentially, "task oriented." In the more recent program, however, they were concerned not with just the task, but also with the nature, order, and nurture of the church. It brought a new dimension into the training of officers that had never been known before.[1]

Certainly, especially in this third phase of emphasis, and in the program that has continued since it, adult education in its fullest sense has been an integral part of the Church Officer Training Program.

Young Adults

Until the end of World War II, there was little actual programming directed toward the needs of young adults, although the I.C.R.E. Educational Bulletin, Young Adults in the Church,[2] was the piece of literature recommended by the Board of Christian Education of The Presbyterian Church, U.S.A. for its young adult groups. Although occasional references were made in reports and articles throughout the early forties relating to the needs of servicemen and other young adults, and a leaflet, "What About These Young Adults?," was produced by the Board in 1943, little programming for this age group took place until after the war.[1]

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[1] Interview with Richard Plummer.

[2] Cf. supra, pp. 98-99.

With the return of the veterans, however, young adult groups sprang up in churches all over the country. The Board's report for 1947 stated:

> Currently the most gripping drama unfolding on the adult stage is the skyrocketing interest in young adults.[2]

There was a marked shift from the "social-club" theme to a serious concern with problems, personal and social, and matters of depth and importance:

> . . . they are mixed up about their beliefs and somewhat resentful over the fact that the Church has been so dilatory about helping them take hold of a faith that is real; they cannot understand how the Church can be so helpless in the face of glaring social evils and community problems.[3]

Richard Plummer spent a large portion of his time in 1946 and 1947 traveling throughout the country helping pastors and young adults develop groups to meet these needs, and he found young people who had been active in Westminster Fellowship also asking the question, "After W.F., What?"[1]

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[1] "A Brief History of *Young Adult Work*," (an undated staff paper written about 1960, in the files of the Board of Christian Education, The United Presbyterian Church, U.S.A.), p. 1. (Mimeographed.)

[2] *Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, Volume IX, 1947, Part II: The Reports of the Boards to the 159th General Assembly, Grand Rapids, Michigan, May 22-28, 1947* (Philadelphia: Office of the General Assembly, 1947), p. 50.

[3] *Ibid.*

Out of this strongly felt need came the Geneva Fellowship in 1948, as the official young adult program of the Board of Christian Education. The Geneva Fellowship was basically a program development, not an organizational machinery, which included all young adult groups, regardless of name or constitutional purpose, in The Presbyterian Church, U.S.A.[2] Plummer describes the Geneva Fellowship as " . . . only an identifying label for a very loose fellowship."[3] In 1948, a Geneva Fellowship Handbook appeared, which was revised, first in 1950 and later, in 1954, under the title, Handbook for Presbyterian Young Adults. This volume served as the guide for organizing young adult groups, and Young Adult Times, a news sheet on young adult activities appeared quarterly from 1947 until replaced by Adult Times in 1957.[4] In 1950, 4,200 young adult groups were reported and 12,000 copies of the Handbook had been printed and distributed.[5]

From 1948 through 1957, a Young Adult Advisory Council met annually, bringing each year a different group of young adults together with staff members of the Department of Adult Work for counsel in planning the emphases of the Geneva Fellowship,[1] but by the time of the merger, the national consciousness of the movement had declined and little mention is made of Geneva Fellowship after that time.

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[1] "A Brief History of Young Adult Work," p. 1.

[2] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, X, 1948, Part II, p. 36.

[3] Interview with Richard Plummer.

[4] Cf. supra, p. 239.

[5] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, XII, 1950, Part II, p. 28.

The Christian Round Table Course, aimed primarily at young adults, and the Parent Discussion Group section, which appeared in Crossroads in 1954 and 1957 respectively, provided much of the leadership material formerly handled as a part of the Geneva Fellowship.[2]

With its very small staff, any special emphasis on young adult work was impossible in The United Presbyterian Church of North America, although its publication of a series of elective study courses in 1956 was predicated upon the " . . . new concern by and for young adults in the church. . . ."[3]

In the merged church, there has been less emphasis on young adults as a separate grouping, with the attempt being made to relate them to the total life of the church. This attempt is, of course, in keeping with the basic philosophy of the Board's reorganizational structure in 1960.[4]

Family Life

The field of Family Life education is difficult to characterize as related to The United Presbyterian Church, U.S.A. and its predecessors. Historically, Family Life education was an ongoing emphasis of the Board of Christian Education of the former Presbyterian Church, U.S.A., but one does not find extensive programming developed by the Board in this field. Beginning in 1945, Mrs. Ruth McAfee Brown served for a short period as the first Director of Christian Family Life of the Board and, beginning in 1950, J. C. Wynn, an Associate Director of Adult Work, gave a large proportion of his time to this emphasis. From 1956 to 1959, Wynn carried the title, "Director of Family Education" on the staff of the Board.[1] In 1954, the Department of Adult Work developed a series of Pastors' Seminars in Family Counseling,[2] and from 1956 to 1958, major research in the " . . . distinctively Christian aspects of family living . . ." was conducted by the Board.[3] But in terms of a specialized emphasis on Family Life education, Edward Trefz's comment is significant and to the point:

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[1] "A Brief History of Young Adult Work," p. 2.

[2] Cf. *supra*, pp. 237-238.

[3] *Minutes of the Ninety-Eighth General Assembly, The United Presbyterian Church of North America, 1956, XXIV, I*, p. 119.

[4] Cf. *supra*, pp. 229-232.

> The United Presbyterian Church does less in Family Life education than most other churches. We do not feel any real

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[1] Interview with Edward Trefz, and perusal of the Reports of the Boards of Christian Education, The Presbyterian Church, U.S.A. and The United Presbyterian Church, U.S.A., during this period.

[2] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fifth Series, IV, 1955, Part II, p. 36.

[3] Minutes of the General Assembly of The United Presbyterian Church in the United States of America, Sixth Series, Volume II, 1959, Part II: Annual Reports of the Major Program Agencies, 171st General Assembly, Indianapolis, Indiana, May 20-27, 1959 (Philadelphia: Office of the General Assembly, 1959), pp. 13-15.

warrant for this special emphasis and have no specific staff responsibility in the area.[1]

Trefz's final sentence, however, leads us to the other side of the picture. A primary reason for this lack of specific emphasis on Family Life was the total, over-all emphasis on its importance throughout the entire programming of the Board. The basic philosophy of the Christian Faith and Life Curriculum was originally, and continues to be, predicated upon the absolute centrality of the family in the total process of Christian education. It would appear that no staff member is particularly responsible for Family Life education because all are concerned, and therefore, responsible for this field.

Family Life education, then, must be seen as a vitally important facet of the total program of the Board of Christian Education particularly as it related to the program for adults, yet it cannot properly be seen purely as a function of the adult education program. It is, however, noted here, for its exclusion would be a disservice to the scope of this study.

Similarly, Family Life education was, apparently, an aspect of the adult work program in the former United Presbyerian Church of North America, but its staff limitations prevented any major emphases at this point.

One organization that should be here noted is the National Presbyterian Mariners, the fellowship of couples groups of The Presbyterian Church, U.S.A. and the merged United Presbyterian Church. This is a separate organization, formed in 1936 and completely independent of the denomination until 1955 when it was related to the Board of Christian Education. This liaison is maintained by the inclusion of one of the Secretaries in Adult Program (and his wife, since all offices are held by couples) on the Executive Board of National Presbyterian Mariners.[1]

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[1] Interview with Edward Trefz.

Women's Work

Women's organizations in The Presbyterian Church, U.S.A. developed early and were mostly of the Ladies Aid or Missionary Society type. Although Miss Mary Amelia Steer, Director of Women's Work, was listed as a part of the Adult Education staff in 1936,[2] the women's program was actually more closely related to the two mission boards than to the Board of Christian Education. In 1934, a Women's Joint Committee was set up to provide liaison between the womens' groups and the three boards,[3] and by the time of organizational restructuring in 1943, the National Council of Presbyterian Women was a separate agency responsible directly to the General Assembly. Although separate from any one board, the women had an executive secretary on each of the staffs of the Board of Foreign Missions, the Board of National Missions, and the Board of Christian Education. In this way, they were independent of, yet related to the three major program agencies of the denomination.

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[1] Interview with Edward Trefz.

[2] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Third Series, XV, 1936, Part II, p. 3.

[3] Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Third Series, Volume XIV, 1935, Part II: The Reports of the Boards to the 147th General Assembly, Cincinnati, Ohio, May 23-29, 1935 (Philadelphia: Office of the General Assembly, 1935), p. 31.

In The United Presbyterian Church of North America, the Women's General Missionary Society was also a separate agency of the denomination with its own educational program in institutions which it supported.[1] It the merged denomination, the triangularly related organizational pattern of the former Presbyterian Church, U.S.A. was continued through the new organization, United Presbyterian Women.[2]

For all practical purposes, the program of United Presbyterian Women is educationally sound and prepared in some degree of consultation with the Board of Christian Education, but is still quite independent of this board in its overall planning.

Men's Work

The story of men's work in The Presbyterian Church, U.S.A. is one of alternating relatedness and non-relatedness between the men's organization and the Board of Christian Education. In the late twenties and early thirties, a flourishing men's program prevailed with four national secretaries employed to oversee it.[3] This program emphasized men's conventions with inspirational speeches and financial support of the missionary programs of the denomination. In the mid-thirties, however, tensions arose when some on the Board's staff expressed the feeling that the program was " . . . overbalanced on the practical aspects without enough of the educational . . ."[1] and the program was reorganized with the Director of Adult Work taking on the portfolio for Men's Work. Westphal notes that he was, therefore, trying to do, on a half-time basis, what four men had done previously full-time.[2] Quite naturally, the men's program suffered, at least at the point of the mass activities if not at the point of a closer relationship with the educational activities of the church. It was the position of the Board of Christian Education that Men's Work in the churches should not be a separate organization, but should be an integral part of the total life of the church.[3] To this end, extensive educationally sound materials were prepared for men's groups relating to the total program of the church.[4]

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[1] Interview with Lee Walker.

[2] A Guide for Local Officers: United Presbyterian Women (Philadelphia: United Presbyterian Women, 1963), p. 8.

[3] Interview with Clair B. Gahagen, Executive Minister, Hollywood Presbyterian Church, Hollywood, California, and former Assistant Director of Men's Work, Board of Christian Education, The Presbyterian Church, U.S.A.; Hollywood, California, February 21, 1965.

In the mid-forties, the issue of a national men's organization was raised again by a group of laymen who brought a recommendation to the General Assembly of the denomination that such an organization be formed.[5] For a time, the Board of Christian Education provided a staff member to work with this Laymen's Committee of the General Assembly, but it soon became obvious that there was a fundamental difference of points of view represented that could not easily be reconciled.[1] Plummer characterizes this difference in that " . . . we wanted a study program and they wanted a 'knife and fork club'."[2] The proponents of the independent organization prevailed, however, and in 1948, the National Council of Presbyterian Men was formed. This body was semi-autonomous and reported directly to the General Assembly. It should be noted, however, that the seemingly wide differences suggested above, while quite pronounced in some of the heated debate of the mid-forties, were to a large degree reconciled after the new organization was established. Although the men's program was independently developed by its chosen officers, a liaison was maintained with the Board of Christian Education by having a staff member of the latter a voting member of the executive committee of the men's organization.[3]

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[1] _Ibid._ [2] Interview with E. P. Westphal.

[3] _Minutes of the General Assembly of The Presbyterian Church in the U.S.A., Fourth Series, I, 1939, Part II_, p. 36.

[4] _Ibid._ [5] Interview with Ray Harmelink.

The development of men's work in The United Presbyterian Church of North America had a somewhat less rocky history. Although little was done in this field prior to 1950, when Lee Walker came to the Board of Christian Education staff, one of his first major assignments was the organization of United Presbyterian Men, which took place in 1951.[4] A year later, the statement was made in the Board of Christian Education report that "the most rapidly growing department in the Board of Christian Education is that which pertains to men's work."[1]

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[1] Ibid. [2] Interview with Richard Plummer.

[3] Interview with Ray Harmelink.

[4] Interview with Lee Walker.

Throughout the early fifties, United Presbyterian Men was the major responsibility of the Department of Adult Work, and its first national meeting was held in 1955.[2] At the time of the merger in 1958, the men's program was undoubtedly the strongest facet of the program of adult work in The United Presbyterian Church of North America.

The National Council of United Presbyterian Men was organized in March, 1958 and formally approved by the 170th General Assembly later that spring.[3] Although the larger size of the former National Council of Presbyterian Men directed that its basic relational pattern be the more closely adhered to, one gets the impression that the historically close relationship between the former United Presbyterian Men and its Board of Christian Education served to help heal some of the broken ties felt by the Presbyterian, U.S.A. organization, and that the new National Council of United Presbyterian Men, although independent in program, is moving in the direction of a continuously closer relationship with the Christian education interest of the denomination.[1]

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[1] Minutes of the 94th General Assembly, United Presbyterian Church of North America, United Presbyterian Church, Albany, Oregon, May 29-June 4, 1952, Volume 23, Number 1 (Pittsburgh: Board of Christian Education of the United Presbyterian Church of North America, 1952), p. 177.

[2] Minutes of the 97th General Assembly of The United Presbyterian Church of North America, Monmouth College, Monmouth, Illinois, June 8-13, 1955, Volume 23, Number 4 (Pittsburgh: Board of Christian Education, United Presbyterian Church of North America, 1955), pp. 1436-1437.

[3] Mr. Presbyterian: The Business of United Presbyterian Men (New York: The National Council of United Presbyterian Men, no date), p. 10.

Other Aspects

The major strands of program activity and emphasis which have been a part of the developmental pattern of adult education in, first, the two denominations and then in the merged United Presbyterian Church, U.S.A. have been noted. It has not been possible to mention the related fields of Missionary Education, Social Education, and Leadership Education, each of which is a part of the larger concept of adult education, but each of which also would involve a detailed story of its own. The men's and women's programs have been noted, although each was autonomous, since both of them had their origins in the adult program of the denomination. And there are other facets of the program which would be of interest but could not be included in a report of this scope.

However, three "other aspects" merit brief mention, not merely to include "everything else," but rather to indicate something of the recent development of adult education in the United Presbyterian Church, U.S.A., and to suggest possible patterns for the future development in this denomination.

The 1959 Annual Report of the Board of Christian Education-- This was an unusual report in that it put the entire denominational program of Christian education into the framework of adult education. No longer was "adult education" an age-group division of the total report; rather it was seen as the basis of the Board's total program of Christian education:

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[1] Reflected in several interviews, notably those with Edward Trefz and Ray Harmelink.

> . . . the communication of the faith to the younger generation is the task of the adult membership of the church, and it can be accomplished only when the adult members are themselves continuing to grow in both faith and knowledge.
>
> Propagation of the faith, therefore, always has begun and always must begin with the continuing education of the adult membership of the church. Apart from this, there is no way to reach the children and the youth. Apart from this, the church falls into mere pious formality or superstition, or into a barren organizational activism without the discipline of critical self-examination and without the motivation derived from a greater understanding of its nature and mission.
>
> The educational enterprise outlined in the following pages reflects the conviction of the Board of Christian Education that continued learning by the whole fellowship of persons in the church is an inescapable and essential expression of the nature and mission of the church. This can take place only when the adult members in particular, because of their unique responsibility in the life and work of the church, engage in serious study and discussion.
>
> It is futile to attempt to educate the children and youth of the church unless the adults with whom they live and by whose lives they are powerfully influenced are also continuing to learn. It is the responsibility of this Board of the church to provide the services and resources that will encourage and assist the adult members both to grow themselves and to assume their obligation to lead children and youth in similar growth in the Christian faith and life.[1]

The entire report that followed set forth each part of the multifaceted program of the Board of Christian Education as an aspect of the education of adults. This recognition marked a sophistication in the basic philosophy of adult education in the United Presbyterian Church seldom noted previously.

An Experiment in Educational Television.--During 1961, a series of thirteen half-hour television programs entitled "Man and His Problems" was developed cooperatively by several agencies of the United Presbyterian Church including the Board of Christian Education. "The series, conceived primarily as an educational venture for in-church study groups and individual members, dealt with serious human problems and Christian doctrine on a thinking adult level."[1] Although religious television was not new, this experiment was one of the first times that programming had been developed specifically for use by adult study groups and classes.

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[1] Minutes of the General Assembly of The United Presbyterian Church in the United States of America, Sixth Series, Volume III, 1960, Part II: Annual Reports of the Major Program Agencies, 172nd General Assembly, Cleveland, Ohio, May 18-25, 1960 (Philadelphia: Office of the General Assembly, 1960), pp. 12-13. Note that, although dated in 1960, this is the report for 1959.

Lay Study Experimentation.--Beginning in 1961, William Summerscales, one of the Secretaries in Adult Program of the Board of Christian Education staff was directed to give his full time to field study and experimentation in Christian adult education. Since that time, he has visited many congregations that were experimenting with new forms of parish life and programs of lay study seeking to find out the factors of success and failure involved. He has also acquainted himself with and visited many of the significant programs being developed in lay academies and lay schools of theology in the United States and Europe. Finally, he has experimented with a number of highly specialized adult retreats and conferences, on themes such as "Theology and the Arts," "The Shape of the Parish," plus several concerning themselves with the meaning of vocation as related to one's faith.[1] Summerscales' portfolio, which commits him to a minimum of ongoing program development and a maximum of creative experimentation in Christian adult education, is one of the most exciting aspects of the United Presbyterian Church's program for adults.

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[1] Minutes of the General Assembly of The United Presbyterian Church in the United States of America, Sixth Series, Volume V, 1962, Part II: Annual Reports of the Major Program Agencies, 174th General Assembly, Denver, Colorado, May 17-23, 1962 (Philadelphia: Office of the General Assembly, 1962), p. 42.

Ministering as it does, for the most part, to a relatively literate and sophisticated constituency, The United Presbyterian Church, U.S.A. must continue to explore new ways to communicate its basic faith, and the denomination's well grounded program of adult education is fundamental to this exploration.

Interdenominational Relationships

It has been noted that the Department of Adult work of The Presbyterian Church, U.S.A. was closely related to C.R.E.A. from its inception, since Westphal was among the first full-time Directors of Adult Work in any denomination. The adult program promoted by the Department until well into the forties was, for the most part, the program of the U.C.A.M. Westphal notes that the values " . . . flowed both ways. We were able to contribute to planning the U.C.A.M. program, but it helped us in working with the adults in our own denomination."[2]

Following the war, there was less dependence on interdenominational program materials as the denomination took increasingly larger responsibility at this point. However, the Presbyterians continued their active relationship with C.R.E.A. and Plummer served as its chairman in the late forties. After 1950, they continued this active relationship through C.A.W. and participated regularly in the Strategy Conferences and other interdenominational activities. At the terminal date of this study, Trefz was serving as the chairman of C.A.W.

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[1] Ibid., p. 49, and interview with William Summerscales, Secretary in Adult Program, Board of Christian Education, The United Presbyterian Church, U.S.A.; Philadelphia, Pennsylvania, January 22, 1965.

[2] Interview with E. P. Westphal.

In The United Presbyterian Church of North America, a different pattern prevailed. Because of the multiple responsibilities of each staff member, little relationship was established with C.R.E.A. until the 1950's. However, Lee Walker feels that

> . . . those of us from the smaller denominations got the most from the National Council and came away with all kinds of new ideas. This was the best orientation an executive could get anywhere. We didn't get it in the seminaries. This was where our staff went to school. Those were the meetings where we got our directions for our program.[1]

Edward Trefz, reflecting on the interdenominational relationship since the Presbyterian merger, says essentially the same thing. Although the adult program of The United Presbyterian Church, U.S.A. had become strong and independent by the sixties, there was still a " . . . feeding both ways."[2] Trefz, whose original responsibility on the Board of Christian Education staff was with the program for young adults, feels that particular benefit was received from the Strategy Conferences of 1956 and 1958. He also cites the field of Family Camping as one developed much within Presbyterianism on the basis of the sharing done through C.A.W. His summary comment, however, is that " . . . the greatest value coming through C.A.W. has been the general enrichment we get through the sharing of materials and ideas and getting to know what others are doing."[1]

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[1] Interview with Lee Walker. [2] Interview with Edward Trefz.

For the most part, the interdenominational relationships fostered through C.R.E.A. and C.A.W. have been good ones for the Presbyterians. As one of the stronger denominations, The United Presbyterian Church, U.S.A. has undoubtedly given as much or more than it has received in the field of adult education, but its own program has been stimulated and, no doubt improved through this relationship.

Summary

Many aspects of adult education program within Presbyteriansim have been noted in this chapter. In seeking to draw out the major trends, the following stand out as significant:

1. An increase in the size of the operation.--Two staff persons for adult education in 1936 had become nine in 1964. The program for adults in the thirties was limited primarily to the Uniform Lessons and Learning for Life; by the sixties, it had proliferated into many forms and expressions. The fundamental, purely physical size of the operation had increased markedly.

2. A movement from theological liberalism toward neo-orthodoxy.--This has been noted as a general development within Protestantism, but it was particularly noticeable among Presbyterians who, theologically, are so deeply rooted in the Calvinist

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[1] *Ibid.*

tradition. Although many Presbyterians went along with the liberal emphasis of the twenties and thirties, one gets the impression that most of them feel happier with the newer theological emphases. Zeigler made the comment that " . . . we didn't always feel at home in the liberalism of the thirties."[1] This trend has been manifest in adult education programming, especially in recent years.

3. A movement away from naivete toward more sophistication in adult education activities.--Plummer says:

> We were naive in the thirties, but more recently, we have captured new adult minds and have encouraged them to think theologically. This has even had a tendency to preoccupy some of us with theology to the extent that sometimes we have tended to ignore the other concerns of the church.[2]

Several persons interviewed commented along similar lines: that whereas the church had formerly tended to prepare adult educational material at the "least common denominator" level, more recently the emphasis had been on a higher intellectual level of program preparation. The work of Summerscales in the stimulation of new forms of educational expression; the development of good religious literature for the layman, something readily accepted by Presbyterians; and a continuously growing sophistication of the understanding of adulthood in relation to religion have been noted as parts of the work of the Board of Christian Education among adults.

4. A movement from a moralistic basis to a Biblical basis

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[1] Second interview with Earl Zeigler.

[2] Interview with Richard Plummer.

in the preparation of adult materials.--Trefz comments:

> In the thirties, we were pretty close to moralism. We followed a literalistic interpretation of the Bible, and we had little patience with doctrine. But the Faith and Life Curriculum brought about the taking of Biblical scholarship seriously. It treated the scriptures with integrity, so we could begin to start with them as they were and still find meaning for today. We went through the fad of the developmental approach--we would begin at the point of human need and then try to get to the Gospel from there. I believe we've gone beyond this now. "How do you make the Gospel relevant?" is an affrontery. "How do you make people relevant?" is more valid.[1]

This trend is in harmony with the neo-orthodox position and was reflected in discussions with several interviewees.

5. A movement from the structured to the informal.--The increasing flexibility of staff organization in the relatively recent General Division of Parish Education, wherein each staff person is much less "pigeonholed" than he was in previous years, has been noted. This informality is also reflected in the philosophy of planning for adult groups. Walker states

> There is a growing uneasiness with the highly structured organization of any kind. In the last six to eight years, there has been much question of whether this is the meaningful way to express our faith. There is more emphasis now on getting people out and doing. There is more emphasis on informality and permissiveness of program. The way I interpret it, we have come to the point where we have recognized we've given adults no options, so now we are pressing for options in study. Everything is less structured.[2]

Jenkins summarizes an opinion ventured by nearly all interviewed in saying:

> The shift is away from the large Bible class pattern to the small study group. We've also begun to learn that good,

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[1] Interview with Edward Trefz.

[2] Interview with Lee Walker.

substantial thinking on religious matters can be done on days other than Sunday.[1]

6. The development of a greater sense of purpose in adult education activities.--The Church Officer Training Program affords a good example. In its earlier forms, this program was essentially a task oriented training activity; in its new emphasis begun in 1957, it addressed itself much more to a discussion of the fundamental meaning of the church. Miss Violet Sherratt says:

> We had gone too far in terms of methods, training people "how to teach" and the like. Now we are getting back to a deeper thrust in expecting lay people to see the "why" behind it all.[2]

Zeigler sees the same trend as a by-product of the reemphasis on Biblical theology:

> This new concept began to influence lay training, women's work, social education--the whole field. They were compelled to find a validity for what they are doing.[3]

The 1959 Report of the Board of Christian Education, which we have noted, placed adult education in a significantly purposeful position which had not been so clearly delineated previously when it recognized the education of adults as the basis of all Christian education.

7. A stressing of the importance of the laity.--Never before had the layman figured so prominantly, both as leader and as participant, in the process of education as he has in recent

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[1] Interview with Walter Jenkins.

[2] Interview with Miss Violet Sherratt, Assistant Editor, Board of Christian Education, The United Presbyterian Church, U.S.A.; Philadelphia, Pennsylvania, January 21, 1965.

[3] Second interview with Earl Zeigler.

years. Even the restructuring of the Board of Christian Education in 1961, with its new Division of Lay Education, underlines this point. This emphasis comes from sources both educational and theological, and is one of the most significant trends of recent years.

In many ways, these more specifically delineated trends are but facets of an overall trend in Presbyterian adult education--that of continual effort to improve its program to more adequately relate a basic faith to a changing culture. The United Presbyterian Church, U.S.A. was, especially through its former Presbyterian, U.S.A. branch, one of the leading denominations in the ongoing development of Protestant adult education. In many ways, some of this denomination's program and activities in recent years have been among the most creative in Protestantism. There is little doubt but that Presbyterianism will continue to provide real leadership in the field in the years to come.

CHAPTER IX

ADULT EDUCATION IN THE INTERNATIONAL CONVENTION OF CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

> The revival movements of the early nineteenth century in the United States had both positive and negative results and influence: while inspiring new consecration and zeal in the established churches, they also resulted indirectly in the creation of new communions, separating from the larger bodies. One of these was the Disciples of Christ.[1]

A Presbyterian minister, Thomas Campbell, preaching in western Pennsylvania in 1807, found himself out-of-harmony with the emphasis placed on creedal acceptance, the domination of the clergy, and the rigorous Calvinism of his church. He believed that all men were entitled to define their own faith and that all were equally saved by Christ. This stance led to difficulties and, in 1809, Campbell and his son, Alexander, withdrew to establish the Christian Association of Washington, Pennsylvania. Their purpose was not schism, but rather an attempt to return to the simplicity of New Testament Christianity. In time, other churches and persons of like mind became a part of the "Campbellite Movement" calling themselves simply Disciples of Christ.

During the same period, Barton Stone, another Presbyterian clergyman in Kentucky, was gathering together a group of followers in that state committed to ideals similar to those of the Campbells. Stone was profoundly impressed by the preaching of Alexander Campbell, and their two groups entered into union in 1832.

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[1] Mead, p. 65.

> Stone felt that the whole church should be called simply "Christians," and Campbell favored the name "Disciples." No final decision was reached; both names were used intermittently; a church was generally called a "Christian Church" or a "Church of Christ."[1]

The first national convention was held in 1849, at which time the American Christian Missionary Society was founded. Unlike many other denominations, this group did not divide over the slavery issue, although a division over matters of belief, missionary activities, and the use of instrumental music in services led to the secession of a conservative branch to form the Churches of Christ in 1906.[2] There were 1,834,206 members of the Disciples of Christ in 1963.[3]

The Disciples of Christ churches are strictly congregational in polity and each church acknowledges no outside ecclesiastical authority. Baptism is by immersion, although this practice has not been followed as strictly in recent years as in previous years. There is no national ecclesiastical hierarchy, but the International Convention of Christian Churches (Disciples of Christ),[4] which meets annually, has advisory status and serves as the coordinative body of all denominational activities. There are two national program bodies, the Christian Board of

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[1] *Ibid.*, p. 66. [2] *Ibid.*, p. 80. [3] Landis, p. 255.

[4] As has been noted, this denomination is known by two names: The Christian Church and the Disciples of Christ. Hereinafter, the latter terminology will be used when the denomination in general is being designated.

Publication and The United Christian Missionary Society, the functions of which will be described in the next section.

The Relationship of Adult Education to the Denominational Organization

The United Christian Missionary Society

The history of the Disciples of Christ from its first national convention in 1849 into the early twentieth century saw the development of various societies, boards, and associations concerned with matters of missions, temperance, social service, and the like. In time, however, the necessity of a coordination of these activities was seen and, in 1919, The United Christian Missionary Society was created embracing the Foreign Christian Missionary Society, the American Christian Missionary Society, the National Benevolent Association of the Christian Church, the Christian Woman's Board of Missions, the Board of Ministerial Relief of the Church of Christ, and the Board of Church Extension of the American Christian Missionary Society.[1] Prior to this time, the religious educational activities of the denomination had been lodged in the American Christian Missionary Society.[2] During the twenties, structural reorganization took place and by the mid-thirties, The United Christian Missionary Society[3] was operating through four divisions: the Division of Foreign

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[1] Winfred Ernest Garrison and Alfred T. DeGroot, The Disciples of Christ: A History (St. Louis: Christian Board of Publication, 1954), pp. 428-429.

[2] Ibid., p. 490.

[3] Hereinafter referred to as The Society.

Missions, the Division of Home Missions, the Division of Christian Education, and the Division of General Administration.[1] Within the Division of Christian Education were five departments: the Department of Religious Education, the Department of Missionary Education, the Department of Missionary Organizations, the Department of Higher Education, and the Department of Social Education and Social Action.[2] On the staff of the Department of Religious Education was a Director of Adult Work, the Rev. Wilbur C. Parry, who gave part-time to this responsibility and part-time to the administration of the Field Program of the denomination. Parry served in this relationship until 1944, when he resigned to take a position with the Church Federation of Los Angeles.[3] The Rev. J. D. Montgomery, a missionary from Argentina on furlough, was appointed interim director, and served as such until 1946 when he became full-time National Director of Adult Work and Christian Family Life. He served in this position until 1956, when the portfolio was divided. Montgomery continued as Director of Adult Work and Richard Lentz came to the staff as Director of Christian Family Life directly from his work with the I.C.R.E.[4] In 1958, when Montgomery retired, he was succeeded by the Rev. Walter J. Lantz who was still in the position at the time of the completion of this study. In 1962, Lantz was given the joint portfolio of Adult Work-Family Life when Lentz assumed new responsibilities in The Society.[1]

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[1] 1936 Year Book of International Convention of Disciples of Christ and Organizations of Disciples of Christ (Indianapolis: Year Book Publication Committee, 1936), p. 67.

[2] Ibid. [3] Interview with Wilbur Parry.

[4] Year Books of the International Convention of Disciples of Christ during this period and interview with J. D. Montgomery, retired, former Director of Adult Work and Christian Family Life, The United Christian Missionary Society of the Disciples of Christ; Indianapolis, Indiana, February 5, 1965.

In 1956, The Society was reorganized with the Department of Religious Education being related administratively to the new Division of Home Missions and Christian Education.[2] This name was changed to the Division of Church Life and Work in 1960, and it was within the Department of Christian Education of this division that the program for adult education was and continues to be centered.[3]

Although there has been no more than one person in charge of adult education at any one time throughout the period studied, the field was not limited to this person's efforts alone. As will be seen subsequently, men's work, women's work, and missionary education particularly have played significant roles in the field of adult education in the Disciples of Christ, yet none of these has been related administratively to the former Department of Religious Education or to the present Department of Christian Education. There has been close cooperation, however, by these groups through staff committees, which will be noted shortly.

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[1] Interview with Walter J. Lantz, Executive Director, Adult Work-Family Life, The United Christian Missionary Society of the Disciples of Christ; Indianapolis, Indiana, February 4, 1965.

[2] 1957 Year Book of Christian Churches (Disciples of Christ) (Indianapolis: International Convention of Christian Churches [Disciples of Christ], 1957), p. 183.

[3] 1960 Year Book of Christian Churches (Disciples of Christ) (Indianapolis: International Convention of Christian Churches [Disciples of Christ], 1960), p. 215.

The Christian Board of Publication

The other major national body of the Disciples of Christ is the Christian Board of Publication. Prior to the turn of the century, several different independent publishing houses fulfilled the various printing needs of the Disciples of Christ, but in the early 1900's, the need and desire was felt by many for one publishing house to serve the denomination. In 1909, a wealthy member of the Disciples of Christ, R. A. Long, purchased the Christian Publishing Company of St. Louis with the express desire of giving it to the denomination. A Board of Trustees was set up and, in 1911, the Christian Publishing Company was incorporated by the State of Missouri as the Christian Board of Publication,[1] a non-profit corporation. Since all its expenses were covered by the sale of its publications and it received no subsidy from the denomination, the C.B.P. was operated for forty years as an independent agency related only informally to the Disciples of Christ. In 1951, however, at its own request, the C.B.P. became an integral part of the International Convention of Christian Churches (Disciples of Christ) and, since that time, has reported to that body annually.[2]

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[1] Hereinafter referred to as C.B.P.

[2] Created to Serve (St. Louis: Christian Board of Publication, 1954), pp. 16-17. This is a 40 page, printed brochure-handbook describing the history and operation of the C.B.P.

Although its publications are many-faceted, the C.B.P. has had the major responsibility for publishing nearly all curriculum material and other publications related to Christian education. As such, it has had an editorial staff on which the Rev. Glenn McRae served as Editor of Adult Publications until 1945, at which time he was succeeded by the Rev. E. Lee Neal, who has served in this capacity throughout the remainder of the period studied.[1]

It can be seen, therefore, that the Disciples of Christ has a clearly divided responsibility for educational activities: program and leadership being developed through The Society and curriculum and publications through the C.B.P. In reality, however, the two agencies work closely together. E. Lee Neal states:

> There is no structural relationship between the two bodies, but there has been close cooperation, especially since 1930.[2]

This cooperation has come about primarily through the functioning of the Curriculum Committee and its successor, the Curriculum and Program Council.

The Curriculum Committee

Organized shortly after the founding of The Society in 1920, the Curriculum Committee consisted essentially of the staff of the Division of Christian Education of The Society and the editorial staff of the C.B.P. The Curriculum Committee met annually as a total group to review and plan for all curriculum and other educational publications of the denomination. Within the framework of this committee there were also age-group sub-committees (of which one was on "Adult Work") and editorial sub-committees which took more specific responsibilities for the preparation of materials and met more frequently than did the total committee. The sub-committee on Adult Work was composed not only of the Director of Adult Work (The Society) and the Editor of Adult Publications (C.B.P.), but also of persons representing the fields of missionary education, men's work, women's work, and other agencies concerned with the educational activities of adults.

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[1] Interview with E. Lee Neal, Director, Department of Adult and Family Life Publications, Christian Board of Publication of the Disciples of Christ; St. Louis, February 9, 1965.

[2] Ibid.

It is of interest to note that when this group of people was gathered together to discuss matters of curriculum, it was called the Curriculum Committee, but when practically the same group gathered to discuss matters of program other than publications it was designated as the "Division of Christian Education Staff" with separate minutes kept of each of the meetings.[1]

Curriculum and Program Council

In 1953, this odd relationship was terminated, when both the program and publication aspects of the joint staff activities were combined in the Curriculum and Program Council.[1] As Lee Neal puts it,

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[1] "Curriculum and Program Council, Brief outline of history," a paper dated February, 1963 (in the files of the Department of Christian Education, The United Christian Missionary Society, Indianapolis, Indiana, p. 1. (Duplicated.); and interview with George Oliver Taylor, Executive Secretary, Department of Christian Education, The United Christian Missionary Society of the Disciples of Christ; Indianapolis, Indiana, February 4, 1965

> . . . really, there was no difference. The C.P.C. only made formal and official what we had been doing before and, perhaps, brought publication and program planning a little closer together.[2]

The procedure since that time has called for annual, and occasionally, semi-annual meetings of the entire C.P.C. with more frequent meetings of the age group subcommittees. The Adult Work subcommittee (called by this and other similar names during the period studied), therefore, has been the coordinating focus for the development in adult education within the Disciples of Christ denomination throughout the period studied.

Major Aspects in the Development of the Adult Education Program

Although never having a large staff in the field of adult education, the Disciples of Christ has developed several major aspects of program for adults, some of which are quite unique. These will be presented in some degree of historical order throughout the period studied.

Curriculum

"Prior to 1936, the Uniform Lessons were all we had for adults to study, except for a few books," says Lee Neal.[3] A quarterly, The Bethany Bible Student, contained the lesson material and a companion quarterly, The Bethany Bible Teacher, contained the teacher's guide for the curriculum. The Bethany Pocket Quarterly, containing a brief treatment of the Uniform Lesson Scripture material for personal use, rounded out the curriculum materials available to Disciple adults in the thirties.

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[1] Hereinafter referred to as C.P.C.

[2] Interview with E. Lee Neal. [3] *Ibid.*

The Disciples of Christ, however, was an enthusiastic participant in the U.C.A.M. and was very much committed to the U.C.A.M.'s elective principle. The Disciples of Christ promoted Learning for Life from the late thirties on as an integral part of its curriculum. The 1939 Adult Work report comments at length about the U.C.A.M., Learning for Life, and the seven areas of study, worship, and action, concluding with this statement:

> The spirit, purposes, and activities of this movement for vital and intelligent Christian experience are being increasingly shared by adult groups in our churches and a new zest is evident in adult work.[1]

Throughout the forties, the Uniform Lessons and the Learning for Life courses formed the two major educational programs promoted by the Disciples of Christ for adults. By the mid-forties, the denomination was also supplementing the Learning for Life material (drawn from many denominational sources) with elective units developed by the Curriculum Committee which reflected more the historical tradition and theological orientation of the denomination. These units were never produced on any regular basis but more than twenty of these were published between the mid-forties and mid-fifties.[1] During the late thirties and early forties, most of the titles available were those of Learning for Life, although as this program declined and the denominational offerings grew, the balance shifted measurably.[2] However, it was not until 1954, four years after the last Learning for Life volume was published by the I.C.R.E., that the title, "Learning for Life," was dropped by the Disciples of Christ in the promotion of elective units. Thenceforth, electives were produced as a part of two series, the "Bethany Bible Studies" and the "Bethany Courses in Christian Living."[3] In 1951, a three-year plan for organizing some of the available elective courses into a comprehensive curriculum was recommended and published under the title, Plans and Materials for Adults.[4] This procedure was continued and expanded in later editions of this volume which appeared in the fifties.

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[1] 1939 Year Book of International Convention of Disciples of Christ and Cooperating International Convention Organizations of Disciples of Christ (Indianapolis: Year Book Publication Committee, 1939), p. 33.

In 1956, a "Faith for Life" series of elective units began to appear, with new texts being developed from that time to the present. This series was published interdenominationally and was aimed at the needs of young adults, especially unmarried young adults, although it was not necessarily restricted to this group.[1]

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[1] Interview with E. Lee Neal.

[2] This statement is based on perusal of the publications titled, variously, Resources for the Christian Education of Adults, Program Guide for Adults, and Plans and Materials for Adults produced by the C.B.P. each year to outline material available for adults.

[3] Ibid.

[4] Plans and Materials for Adults, 1951-1952 (St. Louis: Christian Board of Publication, 1951), p. 20.

Certainly the most significant curriculum development for adults by the Disciples of Christ has been the "Christian Discipleship Series," introduced in 1962. This series grew out of a concern within the Adult Work Committee of the C.P.C. that neither the Uniform Lessons nor the several elective series were fully adequate as an adult curriculum. The former tended to be too rigid and, being wholly Biblically oriented, not as adaptable as might be hoped to the problems of contemporary society. The electives, however, lacked coherence and a unifying structure. There was felt a need to develop a basic, comprehensive, and balanced curriculum for adults. This eventuated in the "Christian Discipleship Series."[2]

The new series was an attempt to meet three basic needs elicited from members of adult classes all over the country by means of "Listening Conferences" held during 1958. These needs were for 1) basic content of faith, life, and work; 2) comprehensiveness in seeing matters of the faith in their total perspective; and 3) depth of content that would stimulate and challenge the increasingly larger numbers of college educated people within the denomination.[3] Further, the Christian Discipleship Series attempted to get away from the traditional teacher-student pattern through the introduction of the "study-discussion method" which was defined as

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[1] Interview with E. Lee Neal. [2] Ibid.

[3] Let's Look at Christian Discipleship Series: A look at a new adult education program (St. Louis: Christian Board of Publication, no date), pp. 6-7.

> . . . a summary term for a variety of educational methods that enable the adult learner to participate in the selection of subjects to be studied, the goals to be sought, the methods to be used, and the learning activities of the class session.[1]

The series was begun in 1962, with an introductory course, Christians Learning for Christian Living, which was essentially ". . . a training course designed to help the adult learner learn how to learn."[2] The assumption was that all groups utilizing the Christian Discipleship Series would begin the cycle by using this course, for it dealt with the fundamental process of learning from the participant's, not the teacher's point of view.

Following this introductory course came the basic courses, two each year on the six basic areas covered by the Christian Discipleship Series:

The Church and Its Mission
Personal Faith and Experience
The Christian in Society
The Bible in Life
Christians and Their World
The Christian Family[3]

It would, therefore, take a group over three years to complete the entire series of basic courses, beginning with the introductory course, and the first cycle was nearing completion at the terminal point of this study. Beyond the basic courses were projected continuing courses which would develop the six basic areas even further. The Christian Discipleship Series, therefore, was organized to be followed in a specific order which, if and when done, would provide a comprehensive adult curriculum for the regular participant.

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[1] Ibid., pp. 7-8. [2] Ibid., p. 9. [3] Ibid., p. 10.

It is interesting to note two particular influences upon the Christian Discipleship series. The first of these was the Indiana Plan for Adult Religious Education, developed at Indiana University in the mid-fifties.[1] One of the fundamental concepts of the Indiana Plan is the necessity of a group of adult learners spending time learning how to discuss before endeavoring to undertake serious study. The influence of this concept particularly is seen, of course, in the inclusion of the introductory course, Christians Learning for Christian Living, in the Series.

The other influence is that of the U.C.A.M., years after its demise. The six basic areas of the Christian Discipleship Series were almost word for word the same as the U.C.A.M.'s seven "areas of worship, study, and action;" viz:

U.C.A.M.	CHRISTIAN DISCIPLESHIP SERIES
The Bible in Life	The Bible in Life
Personal Faith and Experience	Personal Faith and Experience
Christian Family Life	The Christian Family
Church Life and Outreach	The Church and Its Mission
Community Issues	The Christian in Society
Major Social Problems	
World Relations	Christians and Their World[2]

Lee Neal is glad to acknowledge this relationship, stating that

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[1] Cf. infra, pp. 281-282.

[2] Cf. supra, pp. 89-90.

"without a doubt, the Christian Discipleship Series has its antecedents in the Learning for Life program of U.C.A.M."[1]

The Christian Discipleship Series has been well received within the denomination, but its future is uncertain beyond 1968 since the Disciples of Christ is participating in a Cooperative Curriculum Project with several other denominations which may well become the main curriculum thrust of the denomination at that time.[2]

Although the Uniform Lessons have been the basis of adult curriculum in the Disciples of Christ, the concept of the elective has been prominent throughout the period studied and, in recent years, some very creative developments have taken place based on sound theories of the education of adults.

Published materials beyond that which could properly be called "planned curriculum" have not been examined in detail, but the C.B.P. has continued to provide throughout the period studied extensive printed materials for use as resources in adult activities of all kinds. This supplementary printed material has been a significant part of the program developed by the Disciples of Christ.

Adult Conferences

Summer conference activities for adults have played a major role in Disciples of Christ adult work throughout the period studied. Begun in the early thirties, adult conferences were held in different geographical areas under the sponsorship of the

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[1] Interview with E. Lee Neal. [2] *Ibid.*

Department of Religious Education of The Society. Disciples of Christ adult conferences grew steadily from a handful in the early years (although attendances were down during the war years) to their peak number of twenty-eight held reaching 2,662 adults in 1949.[1] These conferences were, for the most part, of the Chautauqua type--highly structured with a dean and teachers, and an emphasis on Bible study, missions, and teacher training.[2] The fact of their growth and the enthusiasm with which they reported in the annual reports of the Department of Religious Education throughout the thirties and forties attested to their importance in the Disciples of Christ adult program structure. During this period, the reports also noted significant attendance by Disciples at the U.C.A.M. conferences held at Lake Geneva and regionally, so it seems clear that the interest in all aspects of summer conferences for adults was extremely high among Disciples. Moving into the fifties, however, attendance at the more or less traditional adult conferences declined and they tended to become institutionalized and self-perpetuating by those who had been coming back year after year. Several have continued throughout the period of this study, but the present Department of Christian Education, although willing to help when asked, no longer emphasizes them as a part of the national program.[3] Into their place, however, have come several other kinds of adult summer conferences which have been well received in more recent years. Among these other kinds were Spiritual life Conferences which stressed devotional and prayer life; Church Life and Work Conferences which emphasized the utilization of small groups in an examination of the total life of the Church; Lay Schools of Theology, projects of the Christian Men's and Women's Fellowships; and Family Camps, developed to a fairly high degree by the Disciples of Christ.

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[1] 1950 Year Book of International Convention of Disciples of Christ and Cooperating International Convention Organizations of Disciples of Christ (Indianapolis: International Convention of Disciples of Christ, 1950), p. 67.

[2] Interview with Walter Lantz.

[3] Interview with George Oliver Taylor.

The influence of the Indiana Plan on the Christian Discipleship Series has already been noted,[1] and now it is seen also as an aspect of the summer conference program of the denomination. In the mid-fifties, the Disciples of Christ became interested in the Indiana Plan of Adult Religious Education developed at Indiana University as a vehicle for the building of an educationally sound program of religious education.[2] In 1956, a number of the staff people of The Society participated in a training Institute of the Indiana Plan,[3] beginning a series of eight such Institutes sponsored jointly by Indiana University and the Disciples of Christ each year through 1963. These Institutes included not only a regular six-day training program under the guidance of the faculty of the Bureau of Adult Studies of Indiana University (the regular

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[1] Cf. supra, pp. 278-279.

[2] For a detailed description of the Indiana Plan, see Paul Bergevin and John McKinley, Design for Adult Education in the Church (Greenwhich, Connecticut: The Seabury Press, 1958).

[3] 1957 Year Book . . ., p. 234.

Indiana Plan Institute), but also four additional days of laboratory experience in a local Disciples of Christ church working with adult members of the church in the development of a "learning group."[1] These yearly Institutes received a good response and many Disciples of Christ ministers and adult leaders participated and had their first real experience of sensitivity training in the techniques of group work. Although these Institutes, which met in Indiana each summer, were not continued beyond 1963, similar Indiana Plan Institutes have been set up and continue to meet each summer in Iowa and Oklahoma.[2] The Disciples of Christ, more than any other Protestant denomination, except The Episcopal Church, has availed itself of the unique program enrichment offered by the Indiana Plan.

Adult conferences have played a varied, but active, part in the development of adult education in the Disciples of Christ. This emphasis is one not found to the same degree in the other denominations studied and must certainly be considered a major aspect in the program of the Disciples of Christ.

Missionary Education

From the beginning date of our study until into the 1950's, there were two departments within the Division of Christian Education of The Society standing in a relationship parallel to the Department of Religious Education. They were the Department of

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[1] Walter J. Lantz, "Report on the Indiana Plan," in the Minutes of the Christian Education Assembly, January 4-8, 1960, Bloomington, Indiana (in the files of the Christian Board of Publication, St. Louis, Missouri), no page number. (Duplicated.)

[2] Interview with Walter Lantz.

Missionary Organizations and the Department of Missionary Education. The former was responsible for the overseeing of missionary organizations within the local churches and will be noted in fuller detail in the next section dealing with the Christian Women's Fellowship.[1] The Department of Missionary Education held the responsibility for the preparation of study and discussion materials related to missions prepared on different age levels, to be utilized by local missionary organizations and the church school. This was not an unusual responsibility, for it was and is found in most denominations; what was unusual was the particularly close relationship between the Departments of Religious Education and Missionary Education through the Curriculum Committee (and later through the C.P.C.) in the Disciples of Christ. From 1938 on, the staff of the Department of Missionary Education was large enough to include a Director of Adult Work of its own responsible for the preparation of adult missionary education materials. This person worked closely with the Director of Adult Work of the Department of Religious Education, the Adult Editor of the C.B.P. and others on the Adult Work Subcommittee of the Curriculum Committee in the planning of a total educational program for adults. She was also a member of C.R.E.A. in the interdenominational relationship.[2]

This department worked in cooperation with the Missionary

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[1] Cf. *infra*, pp. 285-286.

[2] Interview with Miss Genevieve Brown, retired, former Executive Secretary, Department of Missionary Education, The United Christian Missionary Society of the Disciples of Christ; Indianapolis, Indiana, February 5, 1965.

Education Movement in the interdenominational preparation of missionary educational materials and utilized many of these materials, in addition to those published denominationally, in the program of missionary education for Disciples of Christ churches.[1] The Department of Missionary Education also contributed resource and guidance material to the magazine, World Call, a monthly magazine of the denomination emphasizing missions throughout the period of the study.[2]

In the fifties, particularly, a new concept of the field of missionary education was growing within Protestantism and was felt by the Department of Missionary Education. This broadening concept saw "the mission of the church" as more than the sum-total of mission stations around the world, but rather as, in a larger sense, the "total task of the church in the world."

> With the broadening concept of missionary education, the department has sought to expand its program and services to cover the whole world outreach of the church. A thoroughgoing study of world outreach education has been initiated to discover inadequacies in the present program and provide the basis for developing a program to meet the developmental needs and capacities of the various age groups in relation to the church's total mission.[3]

In addition to this broadened program, the official name of the Department of Missionary Education was changed, in 1960, to the

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[1] Ibid.

[2] This statement is based on a perusal of the Year Books of the Disciples of Christ throughout the period studied.

[3] 1959 Year Book of Christian Churches (Disciples of Christ) (Indianapolis: International Convention of Christian Churches [Disciples of Christ], 1959), p. 245.

Department of World Outreach Education.[1] Throughout the period of this study, this department under both its names played an important part in the development of the larger field of adult education in the Disciples of Christ.

Christian Women's Fellowship

The Christian Woman's Board of Missions, founded in 1874, became a part of The United Christian Missionary Society at the time of the founding of the latter in 1919 and continued to operate as the Department of Missionary Organizations of the Division of Christian Education until the early 1950's. This Department's work included the responsibility for overseeing local Women's Missionary Societies, Young Matrons' Missionary Societies, and Business Women's Guilds, in addition to the sponsorship of young people's and children's missionary groups in the local churches.[2] The dividing line between the Department of Missionary Education and the Department of Missionary organizations was a fine one, but essentially the former was concerned primarily with the development, often interdenominationally, of missionary education material and information, whereas the latter oversaw the organizational aspects of the local societies and the promotion of missionary offerings.[3]

In the late forties, there was developing a strong feeling that there should be a more comprehensive program for women which would include other than purely missionary activities. A decision was made in 1949 to form a women's organization " . . . that would truly represent and serve all the interests of all the women in the church,"[1] and the Christian Women's Fellowship was formed. In 1951, the responsibility for missionary group work with youth and children was transferred to the Department of Religious Education,[2] and a year later the Department of Missionary Organizations became the Department of Christian Women's Fellowship.[3] At the time of the reorganization of The Society in 1956, the Department of Christian Women's Fellowship was taken out of the Division of Christian Education and became related to the new Division of General Departments.[4]

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[1] *Ibid.* [2] *1950 Year Book . . .*, p. 71.

[3] Interview with Miss Genevieve Brown.

The Christian Women's Fellowship has made effort to and has broadened the scope of its program beyond merely the missionary interest, and it has developed study and reading programs on prayer, spiritual life, missions, and church life. The Christian Women's Fellowship and the Christian Men's Fellowship jointly developed a series of Lay Schools of Theology in the early 1960's which have been well received.[5] The program of the Christian

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[1] General Manual (Indianapolis: Christian Women's Fellowship Department, The United Christian Missionary Society, 1961), p. 4.

[2] 1951 Year Book of International Convention of Disciples of Christ and Cooperating International Convention Organizations of Disciples of Christ (Indianapolis: International Convention of Disciples of Christ, 1951), p. 43.

[3] 1952 Year Book of the Christian Churches. All Churches and Organizations Cooperating as Disciples of Christ (Indianapolis: International Convention of Disciples of Christ, 1952), p. 119.

[4] 1957 Year Book . . . , p. 183.

[5] Jane Heaton, "Education Through C.W.F.," a reprint from Bethany Guide, September, 1964.

Women's Fellowship has constituted, therefore, a large part of the total program of adult education found in the denomination. This women's program has been developed, for the most part, however, independently from the rest of the denomination's educational program. Although represented on C.P.C., the Christian Women's Fellowship did not, until about 1960, participate to any great degree in the coordination of programming. Comments were made in two interviews which reflect what was, at least, some feeling of tension between the C.P.C. and the Christian Women's Fellowship. One person stated that " . . . we began to wonder when the women were going to join the church," and another commented that " . . . the women usually came to the meetings to tell us what they were going to do."[1] This situation has been changing, however, during recent years and there are indications that the Christian Women's Fellowship and the Department of Christian Education are beginning to work more closely in their common educational task.

Christian Men's Fellowship

The Christian Men's Fellowship had its roots in state organizations of laymen developed in the 1930's and was organized as the result of a series of informal meetings of laymen held during the International Conventions of 1942 and 1943. A recommendation for the formation of a Department of Laymen's Organizations was approved by the 1944 International Convention, and in April, 1945,

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[1] Statements made by two interviewees who are best left anonymous.

Harry B. Holloway became the first executive secretary of the new department, the name of which was changed to Department of Men's Work in 1946. This department was related to the Division of General Administration rather than to the Division of Christian Education for administrative reasons.[1]

Although the Department of Men's Work was a part of The Society, a National Laymen's Advisory Commission composed of state presidents and other active laymen from throughout the United States was organized in 1946 and has met, on a consultative basis, throughout the period studied. The same year, the name, "National Laymen's League" was chosen, but this name was changed in 1950 to the "Christian Men's Fellowship." William McKinney succeeded Holloway as Executive Secretary of the Department of Men's Work, the staff of which had increased to five at the terminal date of this study.[2]

During the early years of the organization's activities, stress was placed upon national men's gatherings with mass appeal and evangelistic overtones. By the mid-fifties, however, the focus was tending more toward the local church with greater emphasis on small group involvement. Albert C. Hofrichter, Jr., of the Department of Men's Work staff says, "We're now getting to be half movement, half church."[1]

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[1] A. C. Ragsdale, "Men's Work--Christian Churches--Disciples of Christ," a statement of the historical development of the Christian Men's Fellowship (in the files of the Department of Men's Work, The United Christian Missionary Society of the Disciples of Christ, Indianapolis, Indiana). (Mimeographed.)

[2] Ibid.

There has been a conscious effort to minimize the money raising aspects of the men's program, and rather to lead men to "enlist and consecrate themselves to the church."[2] To this end, men's retreats held over weekends at the state and district level have become a vital part of the program of the Christian Men's Fellowship, involving nearly 12,000 men in 1964.[3] Some of these retreats have stressed the inspirational dimension, some the educational, while still others are a combination of the two.[4]

> At these retreats there is opportunity for real dialogue and shared concerns in the light of the Christian gospel.[5]

Another major trend within the Christian Men's Fellowship is an awareness of the significance of the laity as a part of the revival of the "lay movement" concept during recent years. A ten page pamphlet published by the department for general distribution reflected a well grounded understanding of the theological basis of this movement,[6] and the development of Lay

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[1] Interview with Albert C. Hofrichter, Jr., General Representative, Department of Men's Work, The United Christian Missionary Society of the Disciples of Christ; Indianapolis. Indiana, February 4, 1965.

[2] Ibid. [3] Ibid.

[4] Retreats: When Men Develop Spiritual Understanding (Indianapolis: Department of Men's Work, The United Christian Missionary Society of the Disciples of Christ, 1958), p. 4.

[5] Interview with Albert Hofrichter.

[6] The Ministry of the Laity (Indianapolis: Department of Men's Work, The United Christian Missionary Society of the Disciples of Christ, no date).

Schools of Theology, sponsored jointly with the Christian Women's Fellowship,[1] indicate a program of educational and spiritual substance in the Christian Men's Fellowship.

The Christian Men's Fellowship is related to the C.P.C. through the Department of Men's Work, but as has been the case with the Christian Women's Fellowship, has largely developed its own program, which is still, however, a significant part of the total program of adult education offered by the Disciples of Christ. There are indications also that closer cooperation between the two fellowships and the Department of Christian Education is developing, but plans for a unified program do not appear on the immediate horizon.

Christian Family Life

The emphasis on Christian Family Life has been an ongoing one throughout the period studied. As has already been noted, when J. D. Montgomery took the portfolio in Adult Work in 1946, he was also given the responsibility for the development of a program in Christian Family Life. During the years that followed, the emphasis in this field increased, partly due to the recognition of the importance of the field by C.R.E.A. and other interdenominational agencies. Under Montgomery's leadership, several elective courses related to family life were prepared, manuals and promotional material were published and, during the early fifties in particular, a significant program of family camping was developed throughout the denomination.

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[1] Cf. supra, p. 286.

Probably the most significant program in the field of Christian Family Life was the development of the Hearthstone Fellowship Plan in local churches. This Plan was a program of parent education developed jointly with the American Baptists. Structurally, the Hearthstone Plan involved the parents' classes or discussion groups, called "Hearthstone Fellowships," the ultimate purpose of which was to

> . . . encourage parents to make a serious attempt to achieve a more integrative pattern of Christian family life by being willing to initiate certain Christian practices in the home.[1]

These Hearthstone Fellowships were encouraged and guided by the publication of a magazine, Hearthstone, The Magazine for the Christian Home, beginning in 1949. The Secret Place, also published jointly with the American Baptists, was also introduced at that time as a devotional quarterly for use by individuals and/or families.[2] The Hearthstone Fellowship Plan was a major emphasis of the Department during the early and mid-fifties and many parent groups using the name and utilizing the magazine continued to function at the terminal date of this study.

In 1956, when Richard Lentz came to the staff of The Society from the National Council, he took the responsibility for Christian Family Life on a full-time basis. Under his leadership, a major effort was the development of Family Life Clinics, of which twenty-one enrolling 9,000 delegates were held during the four years he served as Executive Director of Christian Family Life. These clinics, sponsored by groups of churches and utilizing outstanding leadership worked through small discussion groups and grappled with four basic questions:

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[1] "The Hearthstone Plan," Report of the Christian Family Life and Adult Work Committee, in the Minutes of the Division of Christian Education, The United Christian Missionary Society, May, 1951 (in the files of the Department of Christian Education, The United Christian Missionary Society, Indianapolis, Indiana), Exhibit D, p. 4. (Mimeographed.)

[2] 1950 Year Book . . . , p. 68.

1. What does Christian faith mean to families?
2. What responsibility have churches for unchurched families?
3. What methods of serving families really work?
4. What are the community responsibilities of the churches?[1]

To these came pastors and laymen for discussion in depth of the problems, and their possible solutions, in the development of a program of Christian Family Life in their churches. Lentz also developed a strong program of marriage preparation during this period which reached, for example, 3,650 high school young people in 1960.[2] The same year, 100 family camps were held under state and local church sponsorship.[3] These figures are fairly representative of the period of Lentz's full-time leadership in Christian Family Life, which lasted until 1960, when he accepted a new position in The Society to initiate a new program of Churchwide Leadership Development. For a period of time, the office was left vacant, then assigned as a part-time portfolio back to the Executive Director of Adult Work, Walter J. Lantz, who had taken the latter position upon the retirement of Montgomery in 1958.[4] Although he could not give the time to the work that

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[1] "Christian Family Life Clinics," in the Minutes of the Christian Education Assembly, 1960, no page number.

[2] 1960 Year Book . . . , p. 267. [3] Ibid.

[4] Interview with Walter Lantz.

Lentz did, Lantz has continued a significant program of Christian Family Life education during the remaining period of the study.

The Christian Education Assemblies

An important adjunct to the total Christian Education program introduced at the time of the development of the C.P.C. in 1953 was the Christian Education Assembly. As originally envisioned, the Assembly was to be a larger, more representative body composed not only of C.P.C. personnel, but also of other persons concerned with the field of Christian education. The function of the Assembly was to be primarily that of survey and consultation, serving as a forum for the discussion of program and curriculum being developed by C.P.C.[1] The Christian Education Assembly met in 1955, 1957, and 1960 and consisted mainly of review of the major issues of concern in the field at the time. The agenda for the Adult Work Section in 1955, for example, included a lengthy study of the Objectives of Christian Education being developed within the National Council,[2] plus discussion of the theological implications of the adult curriculum and other matters of fundamental importance to the field.[1] The matters discussed by the Adult Work Section in 1957 were of a similar nature.[2]

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[1] "Statement of Function, Organization and Prodedure: Christian Education Curriculum and Program Council and Christian Education Assembly," in the Minutes of the Division of Christian Education Staff Meeting, The United Christian Missionary Society of the Disciples of Christ, May 12-13, 1955, (in the files of the Department of Christian Education, The United Christian Missionary Society, Indianapolis, Indiana), Exhibit I. (Mimeographed.)

[2] Cf. supra, p. 185.

The particular significance of the Christian Education Assembly for this study of the development of adult education, however, was the overall structure and format at its third session in 1960. That Assembly took the field of adult education as its major focus of its meeting. Adult education was chosen

> . . . because of its strategic importance to the church today in its total program, and the fact that adult work does include those who work with children and youth, for the workers are adult. Another reason for its selection, was the increasing interest in adult education, both outside the churches and in the churches. There is a rapidly developing fund of insight into how adults learn and experience in adult education methods which has made this topic one of vital concern.[3]

Although the various interest and age-group sections met to discuss their own concerns at the Assembly, the fundamental focus was upon the total task of Christian education as being, essentially, work with adults. A major section of the Assembly minutes contains detailed reports of the many types of adult education projects being done by the Disciples of Christ and other denominations throughout the country. These projects included the aspects of program already discussed in this report in addition to others which can be mentioned only briefly in the next section. What is important, however, is that the fundamental importance of adult education for the entire field of Christian education was recognized in the structuring of this meeting of the Christian Education Assembly.

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[1] "Report of Adult Work Section to Plenary Session," in the Minutes of Christian Education Assembly, Spring Mill Park, Mitchell, Indiana, January 10-14, 1955 (in the files of the Christian Board of Publication, St. Louis, Missouri), Exhibit AWS, pp. 1-4. (Duplicated.)

[2] "Report of Adult Work Section," in the Minutes of the Christian Education Assembly, Spring Mill Park, Mitchell, Indiana, January 7-11, 1957 (in the files of the Christian Board of Publication, St. Louis, Missouri), Exhibit AWS, pp. 1-4. (Duplicated.)

[3] Minutes of the Christian Education Assembly, 1960, p. 1.

The Christian Education Assembly did not meet after 1960. When asked why it was dropped, Lee Neal answered:

> It wasn't dropped. It was just placed in "suspended animation" while looking for a more effective means of accomplishing its original purpose. This main purpose was consultative, but some of those attending the Christian Education Assemblies felt they had power to authorize new programming. We on the staff just couldn't carry it all out. Also, we're now developing similar assemblies on a regional basis which get more local representation.[1]

As with so many other programs, the Christian Education Assembly served its function for a time, after which new needs arose and new ways of solving those needs had to be found.

Other Aspects

Space does not permit detailed delineation of all the adult educational programs developed by the Disciples of Christ. Two others are here noted in very brief form, however,

Adult Observations Schools.--Originally begun in 1950, these schools were comprised of four sessions (over a weekend or evenings during a week) in a local church or group of several churches. Discussion of the goals and methods of adult learning, plus observation of an actual class in action utilizing these methods were the major component parts of an Adult Observation

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[1] Interview with E. Lee Neal.

School. This program was developed particularly throughout the 1950's.[1]

Parish Life Conferences.--These conferences were developed by The Society to help churches face honestly the question: "What is the basic purpose of my church?" From this point, the small groups moved into discussion of what their church needed most in the light of their expressed faith and, secondly, what specific changes might take place in the church program to meet these needs. These conferences were also utilized primarily in the local church setting.[2]

The aspects described in this section represent only the mainstream of adult educational programming in the Disciples of Christ during the period of this study. These aspects cannot begin to report the hours of informal counseling and personal leadership given by staff under the auspices of no particular program, but they do indicate something of the general direction and scope of endeavor of this denomination at this time.

Interdenominational Relationships

The 1937 Adult Work report stated:

> Our work is likewise closely related to the adult work of the International Council and the United Christian Adult Movement. We had the second largest group at the United

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[1] "Report on the Adult Observation School," in the Minutes of the Christian Education Assembly, 1960, no page number.

[2] "Parish Life Conference," ibid., no page number.

> Christian Adult Movement Conference at Lake Geneva in 1936, and the largest in 1937.[1]

From this auspicious beginning developed a strong continuing relationship between the I.C.R.E. National Council and the Disciples of Christ in the field of adult education. All major events sponsored by U.C.A.M., C.R.E.A., or C.A.W. were publicized through promotional channels and reported in the Year Books.[2] The 1960 Christian Education Assembly on adult education included detailed descriptions of the programs of and the relation of the Disciples of Christ to the Strategy Conferences of the National Council and the 1958 Christian Adult Education Workshop.[3] Harry Munro, T. T. Swearingen, and Richard Lentz, the three Directors of Adult Work of the I.C.R.E. were all Disciples, as was Roy G. Ross, General Secretary of the I.C.R.E. and, later, of the Division of Christian Education of the National Council. It is quite probable that the extent of participation in relationships interdenominational by the Disciples of Christ was greater than any other denomination of or near its size during the period studied.

Lee Neal, the editor, notes the dependence of the Disciples on the I.C.R.E./National Council for Uniform Lesson outlines and points to the effect of Learning for Life upon the Christian

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[1] 1937 Year Book of International Convention of Disciples of Christ and Organizations of Disciples of Christ (Indianapolis: Year Book Publication Committee, 1937), p. 32.

[2] This statement is made on the basis of perusal of the Year Books of the International Convention during the period studied.

[3] "National Council of Churches Conferences," in the Minutes of the Christian Education Assembly, 1960, no page number.

Discipleship Series,[1] suggesting that many of the basic insights used in curriculum development have come from the work and research done by the Strategy Conferences.[2]

Walter Lantz, concerned primarily with program, notes particularly the value of the sharing of particular denominational emphases. For example, the Disciples of Christ, having utilized the Indiana Plan to a considerable degree, has been able to bring the insights of this program to consultations on group work to share with other denominations which do not use it. Similarly, the Disciples of Christ has been enriched by contributions made by other denominations whose specilizations have lain elsewhere.[3]

It may properly be assumed that the program of the Disciples of Christ in the field of adult education has been strongly and continuously affected by the interdenominational relationships maintained throughout the period of this study.

Summary

On the basis of this study of adult education in the Disciples of Christ, five major trends are woven through the development of programs in a clearly recognizable way.

1. A sense of the ecumenical relationship.--The close relationship with the I.C.R.E. and the National Council throughout the period studied has been noted. Both Lantz and Montgomery mention a trend among many local churches relating to the historic

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[1] Cf. supra, pp. 278-279. [2] Interview with E. Lee Neal

[3] Interview with Walter Lantz.

practice of baptism by immersion. Whereas immersion was essential for membership in the Disciples of Christ up into the thirties, more and more it has become an alternative for the new church member in the increasingly cosmopolitan nature of today's community-oriented churches.[1] Although not specifically an aspect of the adult education program, this mood and spirit of ecumenicity has become very important to the Disciples of Christ, particularly in its urban churches, in more recent years. This spirit certainly has significant implications in the adult education program, for the ecumenical attitude (or lack of it) reflected in a denomination's programming bears a major relationship to the growth experiences fostered within that denomination.

2. A change in theological emphasis.--"The Disciples of Christ has never really been strongly theologically oriented, and we're proud of it!" says Neal.[2] This statement is seconded, in one way or another, in all the interviews held with Disciples of Christ leaders. Being a non-creedal denomination and believing strongly in a freedom of belief, precision in theological formulation has, naturally, not been developed as fully as in other denominations in which a creedal statement plays a central part. Although influenced by the neo-orthodox trend of recent years, few Disciples of Christ leaders hold this position, and certainly even fewer laymen hold it. Rather, the movement has been more from the position of conservatism to that of liberalism during the period of this study:

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[1] Interviews with J. D. Montgomery and Walter Lantz.

[2] Interview with E. Lee Neal.

> Our materials have become more liberal in recent years, and we've lost some churches because of it, but we have not become neo-orthodox.[1]

Curriculum and program for adult education has reflected this trend. There has certainly been an increasing concern about and interest in theology during the period studied, but this concern has not become as dominant with the Disciples of Christ as it has for some other denominations.

3. A growing sensitivity to group procedures.--The Disciples of Christ has become particularly interested in extensive study and development of the small group process in its adult education program. Nearly every member of the Department of Christian Education staff, for example, has attended a Group Life Laboratory at either Bethel, Maine or Green Lake, Wisconsin.[2] The utilization of the Indiana Plan approach in both conference program development and in curriculum building has been noted. A common theme expressed in the interviews is the significant trend away from large classes taught by the lecture method to the small group approach emphasizing the elective principle in the choosing and developing of local church program. The Disciples of Christ has particularly pioneered in this area of adult education.

4. An increased emphasis on meaning and significance.--The trend in Disciples of Christ adult education programming has been from an emphasis on externals to that which is centrally and

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[1] Interview with George Oliver Taylor.

[2] Ibid.

ultimately significant. Miss Brown illustrates this in the field of Missionary Education:

> We used to think that church people should know the names of all the missionaries, so we flooded them with factual information. More important in recent years, however, has become the basic question: "Why are we doing this?" The whole trend is to the one, basic mission of the church in the world.[1]

The movement in the Christian Men's Fellowship away from mass rallies to spiritual retreats and Lay Schools of Theology has been noted. A similar trend has also been seen within the program of the Christian Women's Fellowship. The extreme interest engendered among adult educators of the Disciples of Christ in the National Council's formulation of Christian Education Objectives in the late fifties is also significant. A search for the ultimate meanings of life, of faith, and of the church has certainly been a growing trend during the period of this study.

5. The developing "total consciousness" in adult education.--Although this study has noted the independently planned adult education activities of the men's and women's fellowships, it has also been aware of the great strides made toward congeniality of program development, particularly in the latter years of the study. Although the Disciples of Christ has but one person serving as Executive Director of Adult Work, there has been developed, particularly through the C.P.C., a sense of staff teamwork which, although still not ideal, is far more cohesive than that of many other denominations where there is literally no such cooperative relationship at all. This relationship is,

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[1] Interview with Miss Genevieve Brown.

of course, a factor of national structure, but it is reflected--however intangibly--in the total program of adult education as well.

For a relatively small denomination, the Disciples of Christ appears to utilize the resources it has in a fairly efficient way. Its program of adult education, although not the most sophisticated of the denominations studied, is sensitively related to the needs of its constituency and has a stability and unity of purpose that makes this program significant for the purposes of this study.

CHAPTER X

ADULT EDUCATION IN THE CHURCH OF THE BRETHREN

The Church of the Brethren traces its history back to a group of former German Baptists in the early eighteenth century who, influenced by the Pietist Movement of the time, endeavored to put the New Testament teachings into literal practice as fully as possible. The serving of the Lord's Supper was central for them, preceded by a ceremony of foot washing. They greeted each other with a "kiss of peace," dressed plainly, covered the heads of women, refrained from worldly amusements, and refused to participate in war. With certain modifications, these are still among the basic practices of Brethren today.

This group came to America in 1719 and settled in Germantown, near Philadelphia. Ten years later, they were joined by a similar group from the homeland. Their German speech and moral opposition to war made them suspect as a group during the periods of the American Revolution and the Civil War particularly, but this misunderstanding has waned in more recent years. The work of Brethren pacifists in World War II and the outstanding program of relief in Europe following the war have made them one of the most honored American Protestant groups. The Church of the Brethren reported 201,958 members in 1963.[1]

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[1] Landis, p. 255.

Brethren doctrine emphasizes considerable freedom of thought for their members, but generally stands within the mainstream of Protestantism. This doctrine can be summarized briefly under five headings:

1. the doctrine of peace, including refusal to go to war and a positive peacemaking program which makes them more than mere war resisters;
2. the doctrine of temperance, under which total abstinence is practiced;
3. the doctrine of the simple life, under which worldly amusements and luxuries are shunned, and a practical, wholesome, temperate, clean way of personal and family life is stressed; they seek to develop a "concerned stewardship of life rather than prohibition of amusements and overindulgence in luxuries;"
4. the doctrine of brotherhood, under which all class distinctions are opposed as unchristian; and
5. that religion means obedience to Christ rather than obedience to creeds and cults. Christian living rather than forms stressed.[1]

The Annual Conference, a legislative body composed of delegates from the churches, meets each year to guide the national program of the denomination.

The Relationship of Adult Education to the Denominational Organization

During the years, a number of administrative agencies developed within the Church of the Brethren: The General Mission Board, the Board of Christian Education, the General Education Board, the General Ministerial Board, and the Brethren Service Committee.[2] Within the framework of the Board of Christian

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[1] Mead, p. 55. This historical summary is based on Mead, pp. 54-55.

[2] Manual of Brotherhood Organization and Polity. Church of the Brethren (Revised 1962; Elgin, Illinois: Church of the Brethren, 1962), p. 3.

Education was a staff which included personnel in the different age group and interest fields. Among these in the early thirties, were Miss Anetta Mow, who gave half-time each to the fields of Missionary Education and Women's Work,[1] and R. E. Mohler, Professor of Biology at McPherson College, McPherson, Kansas, who served one-fourth time as Director of Men's Work.[2] Beginning in 1937, a Director of Adult Work and Temperance Education, D.D. Funderburg, was added to the staff,[3] and these three persons formed the nucleus of a staff committee which guided the program of adult education well into the 1940's. When Funderburg resigned in 1943 to administer the Conscientious Objector program of the Church of the Brethren, no one was chosen to fill the vacancy, but the responsibilities of the Department of Adult Work were handled by Miss Mow and Mohler, in cooperation with the then General Secretary of the Board of Christian Education, Raymond R. Peters.[4]

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[1] Interview with Miss Anetta Mow, retired, former Director of Women's Work and Missionary Education, Board of Christian Education and, subsequently, the General Brotherhood Board of the Church of the Brethren; La Verne, California, February 22, 1965.

[2] Interview with R. E. Mohler, retired, former Director of Men's Work, Board of Christian Education and, subsequently, the General Brotherhood Board of the Church of the Brethren; McPherson, Kansas, March 23, 1965.

[3] Minutes of the Annual Conference of the Church of the Brethren held at Nampa, Idaho, June 16-22, 1937 (Elgin: Brethren Publishing House, 1937), p. 31.

[4] Minutes of the 158th recorded Annual Conference of the Church of the Brethren Held at Huntingdon, Pennsylvania on the Campus of Juniata College, June 7-11, 1944 (Elgin: Brethren Publishing House, 1944), p. 18.

As the complexity of denominational organization increased, a need for simplification and unification was felt. This need resulted, in 1947, in the development of the General Brotherhood Board, which brought together in one organization the many phases of denominational programming.[1] This General Brotherhood Board[2] was composed of twenty-five members chosen by the Annual Conference to oversee the total program development of the denomination. The G.B.B. organized itself into five commissions composed of five members each: Foreign Mission, Ministry and Home Mission, Christian Education, Brethren Service, and Finance.[3] The portfolio for Adult Work (at that time still without a director) was vested in the Christian Education Commission[4] of the G.B.B. This organizational pattern, as developed in 1947, still existed, with minor variations, at the time of the completion of the present study.

Actually, the Church of the Brethren was without a Director of Adult Work from the time of Funderburg's resignation until 1957--thirteen years. At the time of the denominational reorganization that produced the G.B.B., Miss Ruth Shriver was named Director of Women's Work (replacing Miss Mow who then gave her full attention to Missionary Education) and Home and Family Life, the latter aspect being a new portfolio in the denomination.[1] Miss Shriver, Mohler, and C. Ernest Davis, who succeeded Peters as General Secretary of the C.E.C. when the latter became General Secretary of the G.B.B. in 1948, took the responsibility of handling what adult educational activities were developed through the period of the early fifties.

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[1] *Manual of Brotherhood Organization and Polity*, p. 3.

[2] Hereinafter referred to as the G.B.B.

[3] *Manual of Brotherhood Organization and Polity*, p. 17.

[4] Hereinafter referred to as the C.E.C.

In 1955, Miss Shriver resigned her position, and her responsibilities as Director of Women's Work were filled by Miss Anna Warstler, who held this position throughout the remaining period of the study. For a short time, there was another Director of Home and Family Life, but for the larger part of the time until 1960, this office remained vacant.

In 1956, Mohler retired and the office of Men's Work was moved from McPherson, Kansas to the Elgin, Illinois headquarters of the Church of the Brethren. Rufus B. King was chosen the new Director of Men's Work and was also given the portfolio which had been unfilled for many years, that of Director of Adult Work. King served only until 1960, at which time the two parts of his responsibility were divided. The Directorship of Adult Work was added to Miss Warstler's Women's Work portfolio, while A. Stauffer Curry became Director of Men's Work and Director of Home and Family Life, which position had been unfilled for several years.

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[1] Interview with Miss Ruth Shriver, public school teacher, former Director of Women's Work and Home and Family Life, Christian Education Commission, the General Brotherhood Board of the Church of the Brethren; Elgin, Illinois, January 10, 1965.

Curry was still holding these positions at the terminal date of this study.[1]

The complexity of divided responsibility, the lack of continuity, and the frequent shifting of portfolios from person to person can clearly be seen in the foregoing paragraphs. This outline of staff development was included in detail as the basis of a fact which will become clear in the further development of this chapter: that the Church of the Brethren, prior to 1960, had not developed more than a minimal program of adult education. Since 1960, however, a concerted effort has inaugurated a significant program in the field. This development will be seen in the latter part of the next section, but first a review of the historical background of adult education in the Church of the Brethren must be made.

Major Aspects in the Development of the Adult Education Program

During the period from 1936 to 1960, it was hard to delineate a clear-cut program of adult work in the Church of the Brethren, for comparatively little was done in the field. Two interviewees, independently, used the word "fuzzy" to describe the program of adult work during this time,[1] and all the interviews reflect, in one degree or another, that a significant program of adult education did not really begin until 1960. In actuality, the main foci of adult work during the period prior to 1960 were three: men's work, women's work, and the Sunday adult class. These three, which will be reviewed shortly, and occasional programs of temperance, social, stewardship, and peace education, which were developed primarily through departments other than that of Adult Work, made up the adult program. Also, after 1947, there was some development in the field of Home and Family Life education. It is the purpose of this study, therefore, to trace, however sketchily, the developments in the fields of Adult Work, Women's Work, Men's Work,[2] and Home and Family Life to 1960, then to review the total Adult Program which integrated all of these from 1960 through 1964. Finally, a brief look at the development of adult curriculum in the Church of the Brethren throughout the entire period studied will be made, for the year 1960 did not hold the significance in this area that it did in the area of program.

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[1] Data pertaining to job responsibilities is taken from perusal of the staff lists of the Minutes of the Annual Conference for each year throughout the period of the study, and from interviews with many of the people involved.

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[1] Interviews with Raymond R. Peters, pastor, Dayton, Ohio; former General Secretary, Board of Christian Education and subsequently, the General Brotherhood Board of the Church of the Brethren; Elgin, Illinois, March 19, 1965; and with S. Loren Bowman, Executive Secretary, Christian Education Commission, the General Brotherhood Board of the Church of the Brethren; Elgin, Illinois, June 14, 1965.

[2] The Church of the Brethren, according to Miss Shriver in the interview with her, has consciously utilized the word "work" rather than "education" in its description of program departments since it is felt to signify something more than education, including also those dimensions of action and service which are the necessary resultants of a good educational program.

Adult Work Prior to 1960

Prior to Funderburg's coming as Director of Adult Work in 1937,

> . . . adult work in the Church of the Brethren was confined largely to worship experience centering around preaching and the observing of certain ordinances.[1]

Funderburg took as one of his first tasks the stimulation of a concern for adult education among the constituency:

> Contrary to former opinion, religious educators now tell us that the most fruitful approach to religious education is at the adult level. It is our aim to give adults insight through study, power through worship, and to send them forth into Christian service.[2]

The impression received from the data available from that early period is that some of the adults in the churches were suspicious that the field of "Adult Work" was a new organization to be added to the existent structure. Funderburg sought to dispel this concern:

> No new organization is being contemplated. Existing adult organizations are being urged to unite their strength to do all that the church should do for adults.[3]

Funderburg leaned heavily on Learning for Life as the framework of his program of Adult Work. Such dependence is noticeable in a statement about the field made in a pamphlet written by him in 1941. The text of this statement is reproduced below, and paralleling the statement, this writer has added the seven areas of worship, study, and action of the Learning for Life program at the appropriate parallel spots to clarify this dependence.

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[1] Rufus B. King, "Adult Work in the Church of the Brethren," in Greetings to Our Friends of the Nonresident Fellowship (including Servicemen). Summer, 1957. Adult Work Issue (Elgin: Ministry and Home Mission Commission, General Brotherhood Board, 1957), p. 7.

[2] Minutes of the 152nd Annual Conference of the Church of the Brethren Held at Lawrence, Kas. June 8-14, 1938 (Elgin: Brethren Publishing House, 1938), p. 30.

[3] Ibid.

There are at least seven areas of experience in which adults need help today. Mature church members are having difficulty in using the Bible in everyday living.	The Bible in Life
Some scarcely know what is in the Book, Others are confused as to its meaning for them today. Many grown-ups scarcely know what they believe about God, Christ, sin, salvation, and the future life.	Personal Faith and Experience
Frequently there is too little difference between the conduct of church members and those to whom Christ is a stranger. Most adults in the church are trying to build Christian homes, but find so many pagan influences working against them that they almost despair.	Christian Family Life
Being a good church member in a time like this requires serious thought and effort. Many are confused as to what the church and her program is all about. The training program for good churchmanship is too meager in most churches.	Church Life and Outreach
Every Christian is expected to be a good neighbor and a creative, law-abiding citizen. But how can this be done today?	Community Issues
If we are Christian, then Christ's principles and ideals must be maintained in our moral and economic standards.	Major Social Problems
Finally, every adult has a world responsibility.	World Relations[1]

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[1] Cf. *supra*, p. 89.

> Jesus said that we should make disciples of all nations, teaching them to observe all things which he commanded.[1]

The annual reports of the Director of Adult Work during the period emphasized Learning for Life as an important adjunct to the Uniform Lessons in the total program of Adult Work:

> More than seventy-five elective courses are now available for the use of adults. Most of these are included in the Learning for Life Study program for adults, a series which has been approved in a manner somewhat similar to the approval of the International Sunday School Lessons [Uniform Lessons].[2]

Similarly, a list of materials made available for adult workers in 1941 was comprised almost wholly of the pamphlets developed by the U.C.A.M. in the late thirties.[3] These factors would seem to indicate that the U.C.A.M. program was the predominant program of the Church of the Brethren's adult work at the time of Funderburg's leadership, although there is no direct reference to the U.C.A.M. in his reports.

During this period, an Adult Council, composed of the Directors of Men's Work, Women's Work, and Adult Work, plus certain other staff members and representatives of the Board of Christian Education met yearly to outline the adult program,[4] but Miss Mow, who was a member of this Council, indicates that in spite of these meetings, there was still little joint programming by the various departments related to work with adults.[1] Through the Gospel Messenger, the Church of the Brethren journal, articles were written from time to time about aspects of adult work, such as young adult groups and the improvement of adult classes, but, to this writer's knowledge, few significant programs of adult work were developed during the period.

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[1] D. D. Funderburg, Adult Work in the Local Church. What It Is and How To Do It (Elgin: Board of Christian Education, Church of the Brethren, 1941), p. 3.

[2] Minutes of the 157th recorded Annual Conference of the Church of the Brethren Held at McPherson, Kansas June 2-6, 1943 (Elgin: Brethren Publishing House, 1943), p. 34.

[3] Funderburg, p. 8. Cf. supra, pp. 94-102.

[4] Minutes of the 156th Recorded Annual Conference of the Church of the Brethren Held at Asheville, North Carolina June 10-16, 1942 (Elgin: Brethren Publishing House, 1942), p. 28.

From the time of Funderburg's resignation (1943) to the calling of the next Director of Adult Work (1957), even less was done in the specific area of adult work, although the programs of Men's Work and Women's Work, more closely related to the total denominational structure after the reorganization of 1947, and the new Department of Home and Family Life were active during this period.

In 1948 and 1949, a program of adult forums was emphasized throughout the brotherhood. By this time, many of the districts[2] of the Church of the Brethren and part-time, volunteer directors of adult work who assisted in the training of local forum directors.[1] This writer has found no further information about these forums, and there is no indication that they were more than a short-lived emphasis of the department.

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[1] Interview with Miss Anetta Mow.

[2] Districts, in the Church of the Brethren, are geographical groupings of churches. In 1945, there were forty-eight districts in the United States. Cf. H. L. Hartsough et al., Minister's Manual: Church of the Brethren (Elgin: Brethren Publishing House, 1946).

Since there were no Adult Work reports, except as they told of Men's Work and Women's Work activities, from 1951 through 1955, one must assume a minimal program in the field. When King came to the staff in 1956, his major focus of interest and responsibility was with the Men's Work program and there is little to indicate more than routine activity in the Department of Adult Work.

Two significant events related to work with older adults occurred during this period. In 1957, the Eastern and Middle Maryland Districts of the Church of the Brethren sponsored a four-day "Older Adult Conference" at New Windsor, Maryland,[2] and, in 1959, a church-wide conference on Training Workers With Older Adults was held at North Manchester, Indiana, at which was begun the development of a program for older adults that became an important part of the new Adult Program of the sixties.

Women's Work Prior to 1960

The first organizational meeting of the women of the Church of the Brethren was held in 1885 under the impetus of a growing concern for a better understanding of the missionary enterprise.

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[1] Minutes of the 163rd Recorded Annual Conference of the Church of the Brethren Held at Ocean Grove, New Jersey June 14-19, 1949 (Elgin: Brethren Publishing House, 1949), p. 18.

[2] Older Adult Conference, August 11-14, 1957. (Promotional flier.)

Out of this meeting came the organization, during the ensuing years, of several different kinds of local societies: the Aid Societies, the Mothers and Daughters Associations, the Missionary Societies, and the Bible Study Societies.[1] In 1929, these different groups united into one organization called Women's Work.[2] A member of the staff of the Board of Christian Education became the Director of Women's Work, although planning of the national women's program was done by a General Council of Women's Work composed of women of the church. In 1947, just prior to the denominational reorganization that launched the G.B.B., the women formally related themselves to the Board of Christian Education, which was shortly to become the C.E.C. This relationship was established so that the women's program might be closer to the central life of the church. Miss Anna Warstler, Director of Women's Work, wrote:

> Unlike many of the sister denominations, Women's Work remained for all practical purposes within the framework of the central church organization. Brethren women ideally and practically existed for the enrichment of the total program of the church. . . . At no time did they break off as many sister groups did to form a Board separate from their central church organization.[3]

Women's Work has been an integral part of the C.E.C. program within the overall framework of the G.B.B. Beginning in 1947 also, the women's giving was channeled directly through the agencies of the denomination, rather than to independent projects.[1]

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[1] Anna Warstler, "Women in the Life of the Church Today," in Greetings to Our Friends of the Nonresident Fellowship . . . Summer, 1957 . . . , p. 10.

[2] Ibid. [3] Ibid., p. 11.

The emphasis on missions and service activity predominated in Women's Work through the forties and into the fifties.

> The service and action program of Women's Work as traditionally developed remains as the dominant note in reports from our 1,025 churches in 1950. Giving of funds to all kinds of appeals continues to be generous.[2]

Giving increased from approximately $15,000 in 1939[3] to the $65,451 reported in 1955.[4] Program suggestions were prepared and distributed by the Elgin Office and regional and district conferences were held periodically.

As early as 1950, however, two new trends began to develop. One of the trends was toward a new interest in study in fields other than the traditional Bible Study and Missions Study programs. Following shortly after the statement quoted above from the 1950 Women's Work report were found these words:

> In a few groups there is a keener interest in a study program. Young adult women are searching for ways to integrate

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[1] *A Handbook for the Local Women's Fellowship of the Church of the Brethren* (Elgin: Church of the Brethren, 1960), p. 35.

[2] *Minutes of the 164th Recorded Annual Conference of the Church of the Brethren Held at Grand Rapids, Michigan June 13-18, 1950* (Elgin: Brethren Publishing House, 1950), p. 22.

[3] *Minutes of the 155th [sic] Recorded Annual Conference of the Church of the Brethren Held at Anderson, Indiana June 7-13, 1939* (Elgin: Brethren Publishing House, 1939), p. 34. [sic] indicates a mistake on the part of the printer; the 1939 Annual Conference was actually the 153rd instead of the 155th Annual Conference of the Church of the Brethren.

[4] *Conference Minutes for the 169th recorded Annual Conference of the Church of the Brethren Held at Grand Rapids, Michigan June 14-19, 1955* (Elgin: Brethren Publishing House, 1955), p. 26.

> the values of youth action programs of past decades with the ongoing Women's Work program.[1]

More and more throughout the fifties, an ever broadening range of interest became apparent in the Women's program, with an increasing emphasis on study opportunities and a corresponding de-emphasis of the purely money-raising focus of the program. In 1958, this de-emphasis became concrete when

> . . . the women voted at Annual Conference to make any financial ministry to the outreach program of the Brotherhood as a sacrificial gift (not to be based on dues and assessments), and without a set goal. They decided to incorporate their basic giving with their families through regular church channels.[2]

In 1959, the women took a new name--the Church of the Brethren Women's Fellowship (C.B.W.F.)--to designate the total program for women in the brotherhood.[3]

The second trend, closely related to the first, was the increasing concern for a unified total adult program, involving both Men's Work and Women's Work. The 1952 report noted a " . . . growing interest in promoting the total program of the church,"[4] and in 1954, the statement was made that

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[1] Minutes of the . . . Annual Conference, 1950, p. 22.

[2] A Handbook for the Local Women's Fellowship in the Church of the Brethren, p. 35.

[3] Interview with Miss Anna Warstler, Director of Adult Work and of Women's Fellowship, Christian Education Commission, the General Brotherhood Board of the Church of the Brethren; Elgin, Illinois, January 8, 1965.

[4] Minutes of the 166th Recorded Annual Conference of the Church of the Brethren Held at Richmond, Virginia June 17-22, 1952 (Elgin: Brethren Publishing House, 1952), p. 28.

> Brethren women are giving continued thought to co-operation with men in an over-all program and participation in the total work of the church.[1]

These discussions continued throughout the late fifties and became one of the bases for the development of the new adult program in 1960.

Men's Work Prior to 1960

Men's Work in the Church of the Brethren began with a concern expressed by some seventy-five laymen at the Annual conference in 1920 for the development of a program for men within the denomination. In 1925, the Annual conference speaker, Dr. Sherwood Eddy, so stimulated this developing concern that a meeting was held on the spot and twelve representative laymen were chosen to promote a men's program for the denomination. A year later, Men's Work was officially recognized as a part of the denominational program and an executive secretary, W. J. Workman, was chosen. Ill health,however, forced him to relinquish the work within a few years and, in 1931, R. E. Mohler became Executive Secretary for Men's Work, a position he held for twenty-five years in addition to his full-time teaching responsibilities at McPherson college.[2] Mohler spent many weekends speaking at men's regional and district conferences around the country, and gave a good bit of his summers to the work. One of the most significant aspects of his leadership was the development of a monthly mimeographed "Men's Work Bulletin" which Mohler did himself and sent to a mailing list of 1500-2500 names of local Men's Work representatives.[1]

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[1] Conference Minutes for the 168th recorded Annual Conference of the Church of the Brethren Held at Ocean Grove, New Jersey June 15-20, 1954 (Elgin: Brethren Publishing House, 1954), p. 26.

[2] R. E. Mohler, Manual of the Church of the Brethren Men's Fellowship (Revised 1959 by Rufus B. King; Elgin: General Brotherhood Board, Church of the Brethren, 1959), pp. 3-4.

Mohler was also active in the Rotary Club and patterned much of the Church of the Brethren Men's Work organization and program after it. Throughout the period of his leadership, Mohler had a General Council of Men's Work, composed of fifteen men representative geographically of the entire denomination, which met annually to plan the Men's Work program. Mohler was capable and popular and literally carried the program during his period of leadership.[2] He was, however, a strong-willed leader who emphasized the material rather than the spiritual dimensions of church life. The provision of road signs for churches, the "Lord's Acre" project wherein farmers set aside one acre of their land for the church, and special financial projects were predominant in the program of Men's Work through the thirties and forties. Mohler himself comments:

> I was criticized because I wasn't a theologian--not spiritual enough. I guess I am a little "earthy."[3]

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[1] Interview with R. E. Mohler.

[2] Interview with C. Ernest Davis, retired, former Executive Secretary, Christian Education Commission, the General Brotherhood Board of the Church of the Brethren; La Verne, California, February 22, 1965.

[3] Interview with R. E. Mohler.

The program for men during this period, therefore, emphasized the fellowship of churchmen, both within the local church and through district and regional gatherings, and the element of service of laymen in the church. Rightly or wrongly, Mohler did not stress educational activity in Men's Work to any great degree:

> Study groups flopped generally. The average layman wasn't too much interested in study. He might go to a Sunday school class, but he wanted a fellowship for his Men's Work program.[1]

Although criticized by some, he did, however, bind the men of the Church of the Brethren into an enthusiastic national fellowship.

In 1947, when the General Brotherhood Board was formed, the program of Men's Work, which had been loosely related to the former Board of Christian Education came under the aegis of the C.E.C. In 1952, the Men's Work report stated:

> During the five-year period Men's Work became more closely integrated in the program of Christian education.[2]

During the early fifties, Mohler made frequent trips to Elgin for staff meetings and conferences, and the conversations already noted in the Women's Work section looking toward a closer integration of program began to take place.[3]

In 1956, when Mohler retired, his place was taken by Rufus King who became Director of Men's Work and Adult Work, with offices in Elgin, bringing the Men's Work headquarters into the C.E.C. offices for the first time. King continued the program begun under Mohler and played a significant part in the development of the new unified adult program, but he served only three years and had left the field when this new program came into being.[1]

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[1] *Ibid.*

[2] *Minutes of the . . . Annual Conference, 1952*, p. 28.

[3] Cf. *supra*, pp. 317-318.

At the Annual Conference in 1958, the General Council of Men's Work was reduced to eight people and one year later, in 1959, the name, Men's Work, was changed to the Church of the Brethren Men's Fellowship (C.B.M.F.), paralleling the name change made by the women at the same time.[2] Many of the foundations of the new program were, therefore, being laid.

Home and Family Life Prior to 1960

There was no portfolio for Home and Family Life in the former Board of Christian Education, but in the reorganization of 1947, such a portfolio was developed, and Miss Ruth Shriver became the new Director of Women's Work and Home and Family Life that year. The new position was noted significantly in the 1946 report, a few months before she took office:

> The board recognizes the strategic importance of the home as a character building agency and is launching a more aggressive program. The home and family life emphasis is to be carried administratively by the adult department in close co-operation with other age groups. This department aims to provide guidance for each local church in setting up a program of Christian family life education.[3]

Under Miss Shriver's leadership the program developed rapidly.

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[1] Mohler, p. 4. [2] Ibid.

[3] Minutes of the 160th Recorded Annual Conference of the Church of the Brethren Held at Wenatchee, Washington June 11-16, 1946 (Elgin: Brethren Publishing House, 1946), p. 28.

Annual Reports in the ensuing years enumerated the preparation of articles and of an undated study unit course on home and family life,[1] the development of regional and district committees, the promotion of Christian Home, a Methodist family-magazine, the initiation of family life emphases on college campuses, and, of course, the close cooperation with the I.C.R.E./National Council's Department of Family Life under Richard Lentz.[2]

In 1950, the Annual Conference designated Home and Family Life as one of three major denominational emphases during the following year, the impetus of which stimulated further development of the program. Several family life workshops and conferences were reported throughout the church that year.[3] Miss Shriver gave great energy to her work, endeavoring to spend as much time as she could in field work in the districts and local churches.[4]

When Miss Shriver resigned in 1955, a new juxtaposition of responsibilities was set up, with James Renz serving as Director of Temperance and Home and Family Life. Under Renz's leadership, the program continued and a Family Life Catalog of resources in the field was published,[1] but he held these positions for only two years. From 1957 to 1960, the position was vacant and, of course, a good bit of the momentum developed between 1947 and 1957 slackened off with only minimal leadership in the field. However, Home and Family Life became an integral part of the new adult program.

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[1] Minutes of the 162nd Recorded Annual Conference of the Church of the Brethren Held at Colorado Springs, Colorado June 15-20, 1948 (Elgin: Brethren Publishing House, 1948), p. 22.

[2] Minutes of the . . . Annual Conference, 1949, p. 20.

[3] Minutes of the 165th Recorded Annual Conference of the Church of the Brethren Held at San Jose, California June 19-24, 1951 (Elgin: Brethren Publishing House, 1951), pp. 39-40.

[4] Interview with Miss Ruth Shriver.

The Adult Program Since 1960

In 1958, the Church of the Brethren observed its 250th birthday and as a part of the celebration inaugerated The 250th Anniversary Call to Brotherhood, a program of special emphasis and reconsecration throughout the brotherhood. Based upon the growing feeling among Church of the Brethren leaders of the need for a more unified adult program, and stimulated by the motivation provided by the Call, the C.E.C., in 1959, adopted a statement defining the nature of the proposed new adult program, entitled The Adult Program in Christian Education.[2]

Basic to the formation of a valid program, according to this statement, were

> . . . three inclusive underlying principles which establish the relationships of the program. The setting comes into focus when the adult program is:
> 1. Determined by the mission of the church;

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[1] Conference Minutes for the 170th recorded Annual Conference of the Church of the Brethren Held at Eugene, Oregon June 12-17, 1956 (Elgin: Brethren Publishing House, 1956), p. 27.

[2] "The Adult Program in Christian Education," a statement prepared by the Christian Education Commission, the General Brotherhood Board of the Church of the Brethren, 1960. (Mimeographed.)

2. Centered in the role of the laity; and
3. Guided by the needs of growing Christians.[1]

The statement saw the fundamental purpose of the adult program as the same as that of the church. The church was seen not as an institution, but rather as " . . . a fellowship of believers whose central loyalty is to God as revealed in Jesus Christ."[2] Since no adult program has meaning apart from this basic involvement in the mission of the church,

> . . . the purpose of the adult program is to bring the mission of the church to focus in the lives of adults, to involve each adult in the program of nurture within the church, and to urge each adult to participate in the witness of the church to the world.[3]

In the light of this basic purpose, six objectives were stated as central in the new adult program:

1. Strive to supersede the divisions and fragmentation of the church based on age or sex so that they all may sense their unity under the Lordship of Christ and recognize the essential worth of persons as persons.
2. Stimulate all adults to become creatively and redemptively involved in the total witness of the church.
3. Confront every adult with the challenge of the Christian doctrine of vocation as "the calling of God," and offer the needed group support that encourages adults to make their daily living a fulfillment of "the divine will of their lives."
4. Give a high priority to the needs and the potentialities of the Christian family--offering training that will strengthen the home for its major responsibility of Christian nurture, and release the insights and resources of the Christian faith for the personal adjustments required at the various stages of family life.
5. Provide study opportunities that challenge adults to continue their personal growth, to increase their understanding of the Christian faith, and to achieve vital personal relationships that satisfy life's deeper social and spiritual aspirations.
6. Challenge adults to engage in volunteer services related

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[1] Ibid., p. 1. [2] Ibid., p. 2. [3] Ibid., p. 3.

> to the mission of the church in such areas as evangelism, education, human need, peace, and world understanding.[1]

These objectives formed the basis of a new organizational structure which was developed during the ensuing year and put into operation in 1960. This structure emphasized the role of an Adult Director in every local church and in every district of the denomination, supported by an Adult Council composed of representatives of all the agencies of that church or district related to work with adults. This person would act as a coordinator of all adult activities and, as such, would not be partial to any aspect of the total program to which he might personally be related. He would be responsible for the overseeing of an integraged adult program designed to fulfill the objectives set by the group, but presumably based essentially upon those objectives already noted for the national adult program.[2]

For many years, the appointing of an adult director had been urged upon districts and churches, but the response had been only mild, particularly at the local level where individual adult groups and classes tended each to go its own way. Under the leadership of Miss Warstler, newly appointed as Director of Adult Work (in addition to continuing as Director of Women's Work) in 1960, a renewed and diligent emphasis at this point was made. Success or failure is, of course, relative, but in 1963 Miss Warstler was able to report twenty-eight district adult directors and 495 local adult directors[1] out of a denominational listing of, at that time, forty-one districts and 1072 local churches.[2] In July, 1962, a Workshop for District Directors of Adult Work was held in Elgin, with twenty-nine of the districts represented.[3] Miss Warstler has written a number of articles, pamphlets, reports, and other communications which have been utilized throughout the brotherhood in an attempt to clarify the new adult program. There have, however, still been misunderstandings.

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[1] Ibid., pp. 3-4.

[2] Focusing on the Adult (Elgin: Church of the Brethren General Offices, 1961), pp. 19-24.

The new program raised questions in the minds of some in the churches, particularly those with close ties to traditional organizational structures, since some of them interpreted the new unified adult program as an attempt to abolish the men's and women's fellowships. Bowman comments on this:

> There was no attempt to cancel out any old programs or launch any new ones. The new adult program of 1960 meant simply an integration of the programs of Men's Work and Women's Work and a probing for a deeper level of involvement. It was an integration of motivation more than one of structure and organization.[4]

When, however, in 1962, the C.E.C. urged the dissolution of the existing General Councils of Men's Work and Women's Work, new questions arose. When assured that these groups were to be replaced by representative consultative committees in the respective fields, the General Council of the Women's Fellowship accepted the decision and was replaced by such a committee of three women to act in an advisory relationship with Miss Warstler. The men's organization, however, asked for a delay to study the matter and, at the terminal date of this study, the issue of the relationship of the Men's and Women's Fellowships to the total program of the church had been referred to the 1965 Annual Conference for resolution.[1]

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[1] "District and Local Reports on Adult Work," a report of Adult Work activities in the Church of the Brethren, November, 1964. (Mimeographed.)

[2] Yearbook 1964, Church of the Brethren (Elgin: General Brotherhood Board, Church of the Brethren, 1964), pp. 152-153.

[3] Interview with Miss Warstler.

[4] Interview with S. Loren Bowman.

The educational aspects of the programs of both fellowships have been significantly enriched, however, since the beginning of the new adult program in 1960. Replacing the mass fellowship meetings of previous years among the men and the money-raising emphases of the women has been a program which has emphasized the spiritual and the educational dimensions of the church. The role of the laity "as the church" has been fundamental to all program development under the new adult program.

> "The laity have a real pastoral job, to mediate the Word and grace of God in living and working alongside people. The decisive encounter between Christ and the world takes place in the heart of the layman as he makes his personal or business decision, as a mother deals with her child, as young couples seek each other in companionship. Put this fact alongside our pagan and secular life and it is clear that the mission of the church is everywhere in Christian obedience. Our baptismal vow is no small thing to take."[2]

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[1] Ibid. According to a letter from Miss Anna Warstler, July 1, 1965, the subsequent action of the 1965 Annual Conference upheld the position that the programs for men and women were to be guided by the Christian Education Commission.

[2] "Lay Involvement in the Mission of the Church," a description of lay-centered activities recommended by the Adult Department of the Church of the Brethren, 1961, p. 4. (Mimeographed.)

The program of the C.B.W.F. in recent years has stressed four dimensions:

> Worship experiences that provide for personal and group enrichment which lead to a richer ministry within the home, church, and community;
> Study experiences that speak to women especially and equip them for more creative participation in the group, family, church, and community;
> Informal contact experiences that speak to women especially and provide for renewal through intimate person-to-person and group-to-group relationships;
> Meaningful experiences in the areas of witness and service (includes evangelism and social action) that speak to women especially and share a spiritual, material, and prophetic ministry.[1]

Packets of materials have been made available yearly to local women's groups containing program and activity suggestions within the framework of the dimensions of concern noted above.

Although the C.B.M.F. has not developed a comparable overall set of emphases, it has been stressing more the spiritual and educational dimensions of the church's program as has the C.B.W.F.

> The development of a program of spiritual retreats has been our main emphasis in recent years. We have found that, often, the fellowship among men from several churches in an area can often be more important than the relationships on a purely local level. But, we have still tried to put the "spiritual" emphasis before that of "fellowship" in our planning.[2]

These men's retreats have been stressed, and national level guidance provided when requested, but the actual planning has been done by the men themselves within the district or area in which the retreat is to be held. Normally, each area has held a retreat once a year, many basing the themes of these retreats on a five-year cycle of topics recommended by the C.B.M.F. General Council:

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[1] A Handbook for the Local Women's Fellowship of the Church of the Brethren, pp. 18-19.

[2] Interview with A. Stauffer Curry, Director of Family Education and of Men's Fellowship, Christian Education Commission, the General Brotherhood Board of the Church of the Brethren; Elgin, Illinois, January 8, 1965.

1961-62, The Christian Doctrine of Vocation
1962-63, Reconcilers for God
. . . .
1963-64, "Be Still and Know That I Am God"
1964-65, Evangelizers for God
1965-66, Laymen and Biblical Doctrine[1]

In more recent years, some women's groups and mixed groups have also held retreats and the response, in general, has been favorable. A packet of Men's Fellowship materials is made available yearly to local men's groups containing resources and suggestions for programming.

Family Life education has continued its development through the Family Education Department of the C.E.C. This department has worked closely with the Adult Department in planning program. Family Life education has included Schools of Family Living, the emphasis on National Family Week, and the like, but the development in this field has not been as clear-cut and definitive in recent years as has that of the programs for men and women.[2]

Certainly the most intriguing new program developed by the Adult Department during this period has been Mission Twelve. This extensive and far-ranging program has emerged from the basic philosophy under which the Adult Department of the C.E.C. has operated since 1960. Mission Twelve is defined as

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[1] "Informal Memo on Retreats for Men To Achieve Spiritual Growth," a description of the retreat program of the Church of the Brethren, no date, first unnumbered page. (Mimeographed.)

[2] Interview with A. Stauffer Curry.

> . . . a guided depth experience up to two years in length for local congregations. One of the overtones of the name carries with it the intimate fellowship shared in the small group of the twelve disciples of Jesus.
>
> The plan for Mission Twelve involves in a significant way the entire congregation. However, in order to augment the effectiveness of its objective, two special groups of members within each congregation are involved in a major way in specific guided experiences.[1]

Any group of churches desiring a Mission Twelve experience can have one provided there will be at least forty-five participants. The program is developed in seven phases over a period of two years, with guidance provided by members of the C.E.C. staff. These phases include:

Phase One -- First weekend group life experience for specified number of adults from a cluster of congregations--*in a retreat setting*.

Phase Two -- During the ensuing week, participants in Phase One continue with a Mission Twelve staff member--*in the local church setting*.

Phase Three-- On the following weekend the participants in Phase One, in the second group life experience--*in the retreat setting*.

Phase Four -- During the ensuing year following the second group life experience participants in the three group life experiences report to their congregation and pursue a program of growth--*in the local church setting*.

-- A congregational study involving all the members of each local church cooperating in Mission Twelve--*in each local church*.

Phase Five -- At the end of Phase Four (6-12 months later) the selected persons to the group life experiences return to third week end experience--*in the retreat setting*.

Phase Six -- During the week immediately following Phase Five, a consultation involving participants of the congregation who were in the weekend group life experiences, a number of designated officers of the local church, and a Mission Twelve staff member--in each local church related to Mission Twelve.

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[1] "The Church in Mission: Mission Twelve," an interpretative document describing the Mission Twelve program (Elgin: Adult Department Office, Church of the Brethren, no date), p. 1. (Photo-offset).

Phase Seven-- Mission Unlimited--the involvement of the congregation in continuing mission, and the equipment of lay persons for their call to be the church in the world.[1]

The effort made in Mission Twelve is to help adults in the churches face more realistically themselves and their churches.

> This is the heart of our adult program as of now. In Mission Twelve we attempt to provide basic motivation for living in mission or fulfilling the Christian mission in the church and in the world.[2]

Since the Mission Twelve program began only in 1964, and was envisioned then as a long-range program, no evaluation of it can be made at the time of the writing of this report. This writer, however, on the basis of his study of the material related to it and of the interviews with involved staff personnel, can observe that Mission Twelve does involve those elements of spiritual depth, educational soundness, and appeal to the contemporary man which have, too often, been sorely lacking in denominational programs of adult education.

Other Aspects

Three other significant program developments can be mentioned only briefly within the scope of this report. As a result of the Conference on Training Workers with Older Adults in 1959,[3] and a growing concern on the part of the C.E.C. to develop a more adequate program for older adults, this aspect of the total adult program has become a primary concern in the sixties. A pamphlet, A Ministry to Older Adults,[1] was produced for circulation and utilization throughout the brotherhood, and this concern has been lifted up in articles and newsletters during the latter years of this study.

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[1] *Ibid.*, pp. 2-3. [2] Interview with Miss Anna Warstler.

[3] Cf. *supra*, p. 314.

The Brethren Service Commission of the G.B.B. has also carried on programs which could rightly be classified as adult education, notably in the fields of peace and social education. Notable among these programs have been the yearly Brethren Adult Seminars in Washington and New York which have sought to relate matters of the faith to the conduct of our government and the United Nations. These seminars have been held for seventeen years and have been sponsored in recent years jointly by the Peace and Social Action Department of the Brethren Service Commission and the Department of Adult Program of the C.E.C.

The Church of the Brethren has been aware of and participated in the developing of the group work movement during the last twenty years of the period studied. Thirty-five to fifty of the G.B.B. staff and other key leaders have attended the programs of group sensitivity training held at Parishfield, Michigan; Bethel, Maine; and Green Lake, Wisconsin; and some of these have had training in the operation of the Indiana Plan.[2] In addition, the denomination itself has for many years sponsored Church and Group Life Laboratories of its own each year for its own people to signify its concern in this field.

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[1] "A Ministry to Older Adults," a document describing the ways by which churches can better serve their older adults (Elgin: Adult Department, Church of the Brethren, 1961). (Photo-offset.)

[2] Interview with Miss Anna Warstler.

Curriculum

Throughout the entire period of this study, the only adult curriculum available to Church of the Brethren adult classes was the Uniform Lesson material, produced by Brethren writers on the basis of the Uniform Lesson outlines developed interdenominationally.[1] Before 1958, this material was produced in the form of a Brethren Adult Quarterly (for students) and a Bible Study Monthly (for teachers). In 1958, when the Church of the Brethren Leader was introduced as an overall magazine of Christian education containing articles of interest for leaders of all ages, the Uniform Lesson teaching material was transferred in it, although the Brethren Adult Quarterly continued to be produced for class members.[2] In this latter format, the adult teacher has had several different columns of material to help him in the interpretation of the lesson for the day. These columns include one each on an exegetical interpretation of the scripture, the relevance to life today, an "As I See It" column of opinion--sometimes controversial--related to the lesson, and suggestions for planning the lesson.[3] Certainly, ample resources have been provided for the teacher. However, an extensive curriculum study by the Church of the Brethren in 1960 revealed some pros and cons on the matter:

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[1] Interview with Glen Norris, Editor, Adult Publications, Christian Education Commission, the General Brotherhood Board of the Church of the Brethren: Elgin, Illinois, June 14, 1965. Also, cf. supra, pp. 54-55.

[2] Ibid. [3] Ibid.

> At times it seems there may be too many columns and too many writers. . . . Each column can be just another essay on the lesson. On the other hand, a number of writers on the same lesson brings together a good cafeteria of ideas from which the skilled teacher can develop a fine lesson plan. But for the teacher who wants a "canned" step-by-step outline as he reads the materials, the many-writer approach is not too helpful. But it is felt that the best teaching is done when the teacher is stimulated to make his own lesson plan.[1]

The recommendation was made that the Church of the Brethren develop an alternate adult curriculum based on the principle of the utilization of electives.[2] Occasional elective courses had been produced, and some bibliographies and suggested cycles of courses had been developed over the years, but no overall curriculum of electives for adults had been prepared.[3] At the terminal date of this study, no such curriculum had yet been developed, although one is scheduled to begin in 1966.[4] For use during the interim, a suggested cycle of study books, most of them publications of other denominations, was outlined in the most recent issue of Resources for Adult Study.[5] This volume, as had its predecessors, listed books, pamphlets, and courses available for different types of study situations within the adult program. Norris notes that " . . . being a small denomination, we have had to depend heavily upon resources available from other denominational publishing houses."[1] This factor, of course, must be recognized before judgment is made about the relative lack of adult curriculum materials. It is hoped by adult education leaders of the Church of the Brethren that the new program will stimulate an interest in adult study that will eventuate in a more complete adult curriculum in future years.

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[1] "The Current Status of The Church of the Brethren Curriculum," the report of a study of Brethren Curriculum, June, 1960, p. 50. (Mimeographed.)

[2] *Ibid.*, pp. 51-53. [3] *Ibid.*, p. 51.

[4] Interview with Glen Norris.

[5] Resources for Adult Study (Elgin: Adult Department Office, Church of the Brethren, no date), pp. 25-26.

Interdenominational Relationships

There is very little reference in the yearly adult work reports to the relationship with C.R.E.A./C.A.W. Presumably this lack of reference has stemmed from the fact that nearly every staff member of the Church of the Brethren carried a dual responsibility, which meant that each staff person was on at least two, and often more interdenominational committees. An acquaintance with the U.C.A.M.'s seven areas in Funderburg's writing,[2] and a dependence upon interdenominational and other denominational sources at the points of curriculum and resource material has been noted.[3] Obviously the fact that for fourteen years in the middle of the period of this study there was no Director of Adult Work, and during the remaining years a person serving only half-time in this capacity, would be one reason for the seeming lack of any high degree of involvement with the interdenominational activities.

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[1] Interview with Glen Norris. [2] Cf. supra, pp. 311-312.

[3] Cf. supra, 312 and this page.

On the other hand, those persons interviewed who have had and continue to have a relationship with the I.C.R.E./National Council express real appreciation for its values. Miss Shriver notes:

> We found value in many ways, particularly in learning how to analyze adult experience from those larger denominations who'd been able to do more research in the field. We got a lot out of the sharing of materials, and the personal fellowship with those of other denominations was a real enrichment experience.[1]

Being a small denomination, several interviewees felt that the Church of the Brethren had received more than it had been able to give, although Peters notes that

> . . . we Brethren probably forced a lot of others to do some new thinking about the whole issue of war and peace over the conscientious objector issue. Some of our discussions led them to recognize the importance of tolerance, acceptance, and understanding in discussions, and maybe this has had some effect on their adult programs.[2]

Probably the Church of the Brethren, like most small denominations, has found its program strengthened through interdenominational cooperation more than have, perhaps, the larger denominations. Yet this is the essence of the ecumenical relationship and Peters' comment is a valid one, not only in its specific focus, but also in general terms. What the smaller groups lack in extensive program may well be compensated for by the unique emphases each brings to enrich the total complex. Certainly the

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[1] Interview with Miss Ruth Shriver.

[2] Interview with Raymond Peters.

Church of the Brethren has played a small part in the development of Protestant adult education, if one considers the number of participants only. In terms of a sincere and open-minded participation, however, both at the point of giving and that of receiving, the Church of the Brethren has played a very large part.

Summary

Perhaps the impression has been given in the organization of this chapter that the Church of the Brethren somehow moved from one extreme to the other in its adult work program, with this move taking place "overnight" in 1960. Such an impression is understandable, of course, but is clearly far from true for, as with most such organizations, change takes place gradually. However, it is fair to note the sense of wandering, searching, and indecisiveness which marked the development of the program of Brethren adult education throughout the earlier years of the period of the study. Further, this indecisiveness did sharpen itself within a few years in the late fifties toward a sense of purpose and direction which became articulate once the clear-cut delineation of the nature of adult education was made in 1959. From that point forward, the leadership in the field of adult education began really to know where it wished to go and what it wished to do, something that had not been the case previously.

Four significant trends in this historical development that seem to be fairly clearly defined can be discerned.

1. A movement of theological acceptance.--Several persons

interviewed indicated they felt there had been a greatly increased theological awareness within the Church of the Brethren in recent years, although probably not as much change in theological position as might have been the case in some denominations. Bowman explains this:

> It wasn't anything we in the C.E.C. did alone, but rather the whole movement of the times. Our educational level is moving upward, there is a theological revival going on, and naturally there has been more theological interest on the part of our people. Our liberalism has been influenced by the neo-Reformation theology--but we haven't moved all the way.[1]

Peters notes that the Church of the Brethren of the thirties " . . . had a nearly fundamentalist viewpoint which has become liberal over the years."[2] In any case, if the level of programming developed in recent years is a valid indication, there is a growing theological sophistication in the denomination that is clearly defined.

2. An evolving sense of purpose in adult work.--This has been alluded to in the beginning paragraph of this section. The development of a clearly defined statement of purpose and set of objectives[3] has given a sense of direction to the adult work of the Church of the Brethren. The concept of "mission," which pervades the new adult program, once understood and internalized by the participant, has become, for many, the catalyst for an increasingly rich spiritual and educational experience. The growing understanding of this concept appears to be a significant trend particularly in the most recent years of the study.

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[1] Interview with S. Loren Bowman.

[2] Interview with Raymond Peters. [3] Cf. supra, pp. 324-325.

3. The increased utilization of the small group experience.--In the programs of Men's Work and Women's Work, a definite movement from the mass gathering to the intimate retreat, from projects and money raising to a concern with study and a deepening understanding, and from a material to a more spiritual emphasis in programming has been seen.

> We used to "teach" adults; now we try to help them search out the solution tothe problem--whatever it may be themselves.[1]

The trend is to the less structured, informal relationships with an emphasis on the deepening qualities that enrich the individual, rather than the mere accomplishment of the lesson. Mission Twelve is a prime example of this trend in the Church of the Brethren.

4. The growth in the ecumenical relationship.--Mohler says that " . . . in the thirties, we were more 'a denomination' than we are now,"[2] speaking of the new emphasis on ecumenicity. Peters phrases the same thought in a different way:

> We experienced a shift from the "in-group" concept--a preoccupation only with concerns we felt as Brethren--to a much larger sense of the church being involved in the world.[3]

Historically opposed to facets of life participated in by most Protestants, the Church of the Brethren previously tended to remain a good bit to itself. A growing sense of belonging in the interdenominational fellowship, however, has increased this denomination's acceptance of the views of others as others have come to accept those held by it. The Church of the Brethren's growing understanding of the nature of group relationships has undoubtedly contributed significantly at this point.

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[1] Interview with Raymond Peters.

[2] Interview with R. E. Mohler.

[3] Interview with Raymond Peters.

The Church of the Brethren is a small denomination with a small leadership staff which has changed often during the period of this study. As such, the Brethren adult program is not as comprehensive as is that of some other denominations. However, the small size of the Church of the Brethren is to its advantage at the point of change in direction in program. One wonders which of the larger denominations could have eliminated the traditional structure of the men's and women's fellowships with only a modicum of disturbance. One wonders which of those denominations could embark upon a radically new approach to adult work and find a significant response within five years. There are still many problems which the Church of the Brethren has yet to meet and overcome in its developing adult program, but one feels it will be equal to them. Despite its size, the Church of the Brethren plays an important part in the development of Protestant adult education.

CHAPTER XI

ADULT EDUCATION IN THE METHODIST CHURCH

Methodism had its beginning with a small group of students at Oxford in 1729 who gave a stated time each day to prayer and Bible reading and were, therefore, dubbed the "Oxford Methodists." Among these students were John and Charles Wesley, sons of a clergyman of the Church of England. On a trip to the American colonies in 1736, John Wesley met a group of Moravians on shipboard and was deeply impressed by their piety and humility. Later, in London, he met with a religious society in Aldersgate Street and felt his heart "strangely warmed" in the service. These two experiences led young John Wesley to begin a ministry with a wholehearted emphasis upon evangelism and conversion--emphases which have been the hallmarks of Methodism to this date.

The Wesleys were too much afire to remain in the Church of England, so they took to the open air with John preaching and Charles writing countless hymns of revival. The sophisticates of English society laughed at them, but converts came thick and fast from the ranks of those who heard in this message a word of hope seldom heard in the staid formality of the established church. The first Methodist society in London was established in 1740.

Methodism came to America in the 1760's, with the first society there being established in 1766, and the movement spread rapidly. The War of Independence forced Methodists to declare clearly their loyalty to the colonies, and, by Yorktown, Methodism had become clearly an American church, free of all but historical ties with both England and the Church of England. In 1784, the Methodist Episcopal Church was organized with 14,000 members, a number which had soared to 1,324,000 by the middle of the following century. Much of Methodism's growth can be attributed to the denomination's amazing strength in the rural areas and in the west, where the concept of the circuit and its ministers on horseback reached countless unchurched with a message of faith "custom made" for the frontier.

Divisions within Methodism were many during the early nineteenth century. Two large Negro groups split off to form independent churches between 1813 and 1817, and the Methodist Protestants seceded in 1830 over matters of church organization, but the most severe split came in 1844 with the bisecting of the church into the Methodist Episcopal Church (north) and the Methodist Episcopal Church, South, over the issue of slavery. These churches remained separate until 1939, when the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church were reunited to form the Methodist Church.

The denomination is episcopal in organization with pastors being appointed to their charges by their bishops, and decisions being made, for the most part, in quarterly, annual, and general conferences. The quarterly conferences meet in the local charges with the district superintendents presiding and make such basic local decisions as are necessary; the annual conferences cover defined geographical areas and act on matters of ministerial standing and the like; while the General Conference meets quadrennielly and is the law making body for the entire denomination.[1] The membership of The Methodist Church in 1963 was 10,234,986.[2]

Methodist Adult Education Prior to 1940

There is little reason, for the purposes of this study, to explore the field of adult education in detail prior to 1940, when the three branches of Methodism were unified into the denomination of today. The Methodist Protestant Church was, by far, the smallest of the three uniting groups, with a very small Christian education staff. What specific program of adult education had been developed prior to unification by the Methodist Protestant Church was minimal[3] and, within the scope of this chapter, not germane to this study. A brief look will be taken at the adult education programs in the former Methodist Episcopal Church and Methodist Episcopal Church, South during the late thirties, but this must be done with the recognition that little new programming was being developed at that time as the three groups anticipated unification in but a few years. The program in The Methodist Protestant Church was minimal and of little significance to this study.

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[1] This historical summary is based on Mead, pp. 151-156.

[2] Landis, p. 258.

[3] Joint interview with Robert C. Clemmons, Director, and the Misses Virginia Stafford and Doris Dennison, members, Council on Adult Work, Division of the Local Church, Board of Education of The Methodist Church; Nashville, Tennesee, December 10, 1964. The functional relationship of the Council on Adult Work is explained *infra*, p. 374. This interview was conducted conference-style with the three Council members noted above participating in the discussion and the answering of questions. Therefore, documentation referring to this interview throughout this chapter will include all three names.

The Methodist Episcopal Church

The Rev. J. Russell Throckmorton became Secretary of the Commission on Men's Work and Adult Education of the Board of Education of the Methodist Episcopal Church in 1935, holding this joing responsibility until the time of unification.[1] Under his leadership, three phases of concern were seen as of most significance: adult work, men's work, and young adult work. Of the former, Throckmorton said:

> It has become increasingly evident that adult education and Men's Work have many interests in common. . . . Numerous influences have led to the uniting of these two phases of work in the Methodist Episcopal Church. . . . The enlarged program of adult education and the recognition of the functions of a Men's Work program as including numerous of the objectives of adult education, have tended to weld these two phases of the work together.[2]

Although little was done in the field of young adult work in the thirties by the M.E. Church, research and concern for this area of adult life was beginning. An extensive survey of church leaders in 1938 indicated that a strong denominational program in this field was felt to be needed.[1]

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[1] Proceedings of the Board of Education of the Methodist Episcopal Church, 1939 (Chicago: Board of Education of the Methodist Episcopal Church, 1939), p. 198.

[2] On the Record of the Years. A Report to the Board of Education of the Methodist Episcopal Church Submitted to the Board at Its Annual Meeting, February 1, 2, and 3, 1939 (Chicago: Board of Education of the Methodist Episcopal Church, 1939), p. 31.

The U.C.A.M. was noted by Throckmorton at several points in his reports as being of great importance to the developing field of adult education. In 1937, he stated of the U.C.A.M.:

> We believe it presents an opportunity to include a Christian emphasis in the rapidly developing interest in adult education across the country. . . . Such a thoroughgoing Christian education of adults should have a far-reaching effect on Methodism's program of advance.[2]

The Methodist Episcopal Church, South

Few Protestant adult educators would question the statement that the former Methodist Episcopal Church, South probably had the most fully developed program of adult education of any denomination in the country in the 1930's. The Rev. M. Leo Rippy, Director of Adult Education, had been in this position on a full-time basis since 1929, and was the first such full-time director in Protestantism.[3] Building on the strong tradition of Adult Bible classes developed within Methodism over the years, and aided by the rich publishing resources of his denomination, Rippy was able to bring into being many creative aspects of adult education which other smaller denominations were not to begin until the forties and even fifties.

The M.E. Church, South pioneered in the development of elective units of study in the mid-thirties:

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[1] Ibid., p. 34.

[2] Proceedings of the Board of Education of the Methodist Episcopal Church, 1937 (Chicago: Board of Education of the Methodist Episcopal Church, 1937), p. 67.

[3] Interview with M. Leo Rippy.

> Thousands of adults are no longer satisfied with a piecemeal approach to Bible study. This is manifested in the increased use of the elective units that are presented in the *Adult Student* and the fact that over 30,000 of the reprints of these elective units have been sold during the past three years.[1]

It was this interest in the M.E. Church, South that brought the idea of electives to the attention of C.R.E.A. in the thirties and stimulated the development of Learning for Life. In the Foreward to a pamphlet, *Learning for Life School*, published in 1939, Rippy stated:

> The General Board of Christian Education of the Methodist Episcopal Church, South, through its Division of Adult Work, co-operated with the Boards of Christian Education of other Protestant denominations through the International Council of Religious Education in developing the Learning for Life Program which is "a guided study program . . . based upon the religious needs of men and women."[2]

This pamphlet emphasized the Learning for Life School primarily in its denominational form,[3] but urged the utilization of the I.C.R.E.'s Educational Bulletin No. 410 in planning the program.[4] Much of the Learning for Life program had its roots in the M.E. Church, South's development of the elective principle of Christian adult education.

Rooted, as they were, in a strong program of adult classes, one of the interesting emphases of the M.E. Church, South's program in the thirties was the urging of people to "stay after class for church." Rippy's report nearly each year in the late thirties contained this emphasis, since apparently there was a strong tendency within Southern Methodism to "come to class," but not "stay for the preaching." In his 1936 report, Rippy urged five suggestions to this end to enable " . . . the minister to preach to the largest possible number of adults."[1] Actually this action was symbolic of Rippy's concern that the adult relationship be with the entire church and not merely with the individual class.

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[1] *Yearbook. General Board of Christian Education. Methodist Episcopal Church, South, 1937* (Nashville: General Board of Christian Education, 1937), p. 73.

[2] *Learning for Life School* (Leaflet No. 429-B, Reprinted January, 1939; Nashville: The General Board of Christian Education, Methodist Episcopal Church, South, 1939), p. 2.

[3] Cf. *supra*, p. 91.

[4] *Learning for Life School*, p. 2. Also, cf. *supra*, pp. 87-88.

Prior to unification, adult directors at the conference and district levels of the M.E. Church, South had been appointed and were active in promoting the program in the churches.[2] At the time of unification, therefore, the M.E. Church, South brought the strongest of the three adult programs into the union, and in the years that were to follow, this program continued to develop.

The Relationship of Adult Education to the Denominational Organization

At the time of unification in 1939, the national work of The Methodist Church was vested in thirteen executive agencies. These included, for the most part, the boards and commissions of the Church, the essential difference being that boards were incorporated and commissions were not.[1] These agencies were:

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[1] Yearbook. General Board of Christian Education, Methodist Episcopal Church, South, 1936 (Nashville: General Board of Christian Education, 1936), p. 76.

[2] Yearbook. General Board of Christian Education, Methodist Episcopal Church, South, 1935 (Nashville: General Board of Christian Education, 1935), p. 73.

1. Board of Missions and Church Extension
2. Board of Education
3. Board of Publication
4. Board of Pensions
5. Board of Evangelism
6. Board of Lay Activities
7. General Commission on World Service and Finance
8. Board of Hospitals and Homes
9. Board of Temperance
10. Commission on World Peace
11. University Senate
12. Commission on Ministerial Training
13. Commission on Public Information[2]

Within the Board of Education, the headquarters of which were in Nashville, were three divisions: The Division of Educational Institutions,[3] responsible for the work in higher education; The Division of the Local Church, responsible for the program aspects of " . . . the total Christian education program and organization in the local church . . . ";[4] and the Editorial Division, responsible for the development and publication of curriculum materials. The latter division, of course, worked in close relationship with the Board of Publication, with the approval of both the Board of Education and the Board of Publication needed in the selection of Editorial Division personnel.[1]

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[1] Nolan B. Harmon, The Organization of The Methodist Church (New York: Abingdon-Cokesbury Press, 1948), pp. 217-218. Chapter XXI of this book explains in detail the workings and relationships of these boards and commissions.

[2] Ibid., pp. 217-272. Changes in name and responsibiliy of some of these Executive Agencies have taken place since this book was first published. The Second Revised Edition (Nashville: The Methodist Publishing House, 1962), pp. 217-280, delineates the more recent organization of Executive Agencies.

[3] This name was later changed to Division of Higher Education.

[4] Harmon, p. 233.

Within the Division of the Local Church, from the time of unification until 1963, adult education was the responsibility of the Department of Christian Education of Adults, in close liaison, of course, with other departments of the Division. These other departments were those of General Administration,[2] Visual and Auditory Aids,[3] Parent Education and Home Religion,[4] Christian Education of Children, Christian Education of Youth,[5] Leadership Education, and Missionary Education.[6] The latter was a joint department with the Board of Missions and Church Extension. Although several of these departments worked with adults, this study must be restricted primarily to the program emanating from the Department of Christian Education of Adults. Likewise, as will be noted later in this chapter, men's work and women's work were related to other boards of The Methodist Church and there was little structural relationship between the men's and women's programs and the adult program of the Board of Education. In 1963, a new organizational structure for adult programming was effected, which was of significance and will be discussed in a later section of this chapter.

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[1] Ibid. Cf. ibid., pp. 244-245.

[2] Became later the Department of General Church School Work.

[3] Became later the Department of Audiovisual Services.

[4] Became later the Department of Christian Family Life.

[5] Became later the Youth Department.

[6] First Annual Report. Board of Education of The Methodist Church, May 6, 7, 8, 1941 (Nashville: Board of Education, The Methodist Church, 1941), p. 7.

Although unification took place in 1939, it was not until October, 1940 that the new unified staff of the Department of Christian Education of Adults[1] held its first staff meeting and began to work as one unit.[2] Rippy became director of the new Adult Department and had a staff of four beside himself.[3] Although changes in staff took place during the ensuing years, the size of the staff did not change markedly. Rippy remained as director until his retirement in 1957, then was succeeded by the Rev. Robert Clemmons, who had come to the staff in 1945 and has continued to hold this position throughout the remainder of the period of the study.[4] The tenure of two others on the Adult Department staff should be noted. Miss Doris Dennison came at the time of unification and Miss Virginia Stafford came in 1944.[5] Both were still active at the terminal date of this study.

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[1] Hereinafter referred to as the Adult Department.

[2] First Annual Report . . . 1941, p. 31.

[3] Ibid., p. 35.

[4] Interview with Robert Clemmons, Miss Virginia Stafford, and Miss Doris Dennison.

[5] Ibid.

Major Aspects in the Development of the Adult Education Program

The work of the Adult Department of The Methodist Church is much more sharply focused on the adult class than in the other denominations studied. There are two significant reasons for this.

The first reason is the historic tradition among Methodists on the importance of the adult class. The early circuit-rider could not meet with each local group regularly for a preaching service, but he could organize Bible classes that would meet regularly between his visits led by the lay people themselves. Already noted is the major emphasis in the M.E. Church, South prior to unification to get adults to remember that there was more to the church relationship than merely the class, but the "class" has always played a large role in Methodism.

During the period of our study, about one in four has been a fairly consistent ratio of adult class participants to total membership within Methodism, and in every year since 1947, the total membership in adult classes in The Methodist Church has topped 2,000,000 and, in several years, has approached 2,500,000.[1] This program of adult classes has become, therefore, a sizeable operation in itself.

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[1] These statements based on statistics found in General Minutes of the Annual Conferences of The Methodist Church in the United States and Overseas (Evanston, Illinois: Department of Research and Statistics, The Methodist Church, 1963), and its predecessors of the same or similar title throughout the period studied.

The second reason is also related to the size of The Methodist Church. The denomination's national agencies are so many and so diverse that each facet of the total program has had a department or division of its own. Whereas family life, men's work, and women's work have been integral parts of the adult programs of other denominations, they have not been a part of the Adult Department within Methodism, and have been related only at those points of cooperative activity. This diversification has tended, therefore, to give the impression that adult education within Methodism has focused primarily on the adult class. Although there is some truth in this impression, one must not forget the adult programs developed by other Methodist agencies as well.

Curriculum

Whereas, in the other denominations studied, up to four alternative curriculum opportunities for adults have been noted, in Methodism one becomes aware of a whole range of such opportunities.

In the early forties, two basic curricula were produced and promoted for Methodist adults. One was, of course, the International Lesson Series (Uniform Lessons) written by Methodist writers but based upon outlines developed interdenominationally.[1] The Uniform Lessons were published in four periodicals: Adult Student, written for the typical class situation; Wesley Quarterly, containing additional articles, poems, and editorial development of the lessons; Home Quarterly, for use by those not able to attend classes; and Bible Lessons for Adults, intended for use primarily by small, rural churches.[1]

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[1] Cf. *supra*, pp. 54-55.

The other basic curriculum was the Learning for Life Lesson Series, based in part on the I.C.R.E.'s Learning for Life program, but, in the case of the Methodists, an actual curriculum. The interdenominational Learning for Life program was developed by the I.C.R.E. essentially as a bibliography of courses available[2] and was used primarily by the denominations that did not have a curriculum of their own other than the Uniform Lessons. Within Methodism, however, Learning for Life followed the same basic outline as did the interdenominational program, but was prepared as a full-fledged curriculum by Methodists for Methodists. The Methodist Learning for Life curriculum appeared in two series. One, published in The Christian Home magazine, was particularly directed to parents, while the other, published in the Adult Student, was for general use.[3]

In addition, the Methodists maintained a number of undated units which were reprints of former Learning for Life units and which were available for study at any time. Also available were topics prepared particularly for young adults called Young Adult Fellowship Forums, which were published in the Adult Student.[4]

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[1] Charles E. Schofield, Brace Up Your Minds: A Calendar of Adult Study Courses For the year October 1946 through September 1947 (Nashville: Editorial Division, General Board of Education, 1946), p. 1.

[2] Cf. supra, p. 93. [3] Brace Up Your Minds, 1946, pp. 2-3.

[4] Ibid., pp. 4-6.

In 1948, a new curriculum series, the Adult Bible Course, which stressed the historical perspective of the Bible, was introduced, its units being divided according to major Biblical trends rather than by verse and chapter of the books of the Bible.[1]

In 1951, a series of Courses for Parents was added to The Christian Home magazine, replacing the previous Learning for Life parents' courses.[2] As has been noted in its interdenominational usage, the name "Learning for Life" was losing its appeal by the fifties and, as had been the case in other denominations, soon disappeared as a curriculum listing within Methodism also. In 1954, The Adult Fellowship Series appeared, being essentially a continuation of the former Learning for Life Lessons which had gone out of existence, in name at least.[3]

Several new publications appeared that same year: Adult Bible Course, a periodical containing the Adult Bible Course which had previously been published in the Adult Student; Mature Years, a quarterly " . . . containing a special treatment of the International Lesson Series for older adults,"[4] plus articles of interest for older people; Worship Leaflet, a publication containing material for worship based on the International Lessons; and Daily Bible Lessons, a pocket-sized monthly containing a special treatment of the International Lessons in daily reading form.[1] This latter was succeeded, in 1957, by a similar but expanded magazine of the same basic format,called Epworth Notes.[2]

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[1] Charles E. Schofield, Brace Up Your Minds: A Calendar of Adult Study Courses For the year October, 1948, through September, 1949 (Nashville: Editorial Division, General Board of Education, 1948), p. 3, and interview with Robert Clemmons, Miss Virginia Stafford, and Miss Doris Dennison.

[2] Brace Up Your Minds: A Calendar of dated units for the year October, 1951, through September, 1952, and a list of approved undated units (Nashville: Editorial Division, Board of Education, The Methodist Church, 1951), p. 6.

[3] Resources for Adults, 1954-55: Brace Up Your Minds (Nashville: The Methodist Publishing House, 1954), pp. 9-10.

[4] Ibid., p. 5.

In 1956, Sourcebook, a quarterly magazine of resources for adult Sunday evening fellowship groups, made its appearance,[3] only to be replaced in 1962 by a similar publication entitled Sunday Nighter.[4] Also begun in 1956 was The International Lesson Annual, a book containing more than 400 pages of material on an entire year's International Lesson Series, with both King James and Revised Standard Version texts published side by side.[5]

1958 marked the appearance of Lecciones Christianas, a Spanish translation of the material in Bible Lessons for Adults,[6] and the first volume of a new series, Basic Christian Books, which was to add two cloth cover books per year for six years to form a library of basic writings in the areas of The Faith,

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[1] Ibid.

[2] For Adult Work in Your Church, 1957-58: Brace Up Your Minds (Nashville: The Methodist Publishing House, 1957), p. 9.

[3] For Adult Work in Your Church, 1956-57: Brace Up Your Minds (Nashville: The Methodist Publishing House, 1956), p. 64.

[4] Resources for Adult Groups, 1962-63 (Nashville: The Methodist Publishing House, 1962), p. 63.

[5] For Adult Work in Your Church, 1956-57, p. 6.

[6] For Adult Work in Your Church, 1958-59: Resources for Adult Groups: Brace Up Your Minds (Nashville: The Methodist Publishing House, 1958), p. 11.

The Church, The Christian Life, and The World.[1]

In 1959, another new series, Advance Studies, was begun in Adult Student as " . . . a curriculum that requires more challenging study than some other series."[2] Advance Studies was designed to deal with published books of contemporary (and fairly sophisticated) religious concern, like Whyte The Organization Man and Smethurst Modern Science and Christian Religion.[3]

The final addition to the growing curriculum of The Methodist Church during the period of this study appeared in the early sixties, when the Faith for Life Series, a group of study courses prepared and published interdenominationally and designed particularly for young adults, was also made available as "approved study material" of The Methodist Church.[4]

Each of these new curriculum series brought a new dimension and opportunity of adult study to the total adult curriculum of The Methodist Church. In summary, therefore, the Methodist adult student of the early sixties had his choice of the following study materials and publications:

1. International Lesson Series, with different types of treatments found in Adult Student, Epworth Notes, Wesley Quarterly, Bible Lessons for Adults, Mature Years, Lecciones

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[1] Ibid., p. 39.

[2] For Adult Work in Your Church, 1959-60: Resources for Adult Groups (Nashville: The Methodist Publishing House, 1959), p. 30.

[3] Ibid., pp. 30-31.

[4] Resources for Adult Groups, 1962-63, p. 20.

Christianas, and The International Lesson Annual;

2. Adult Fellowship Series, published in Adult Student;
3. Adult Bible Course, found in Adult Bible Course;
4. Basic Christian Books;
5. Informal Study Materials for Parents, appearing in The Christian Home;
6. Advanced Studies, in which the books themselves were the texts, with discussion leadership suggestions appearing in Adult Teacher;
7. Faith for Life Series, comprised of individual study books; and
8. Undated Elective Units, which, by 1964, numbered close to 300 titles.[1]

Class leaders could draw upon the teaching resources found in Adult Teacher, Bible Teacher for Adults, and The International Lesson Annual; while all these resources were supplemented by Sunday Nighter, The Christian Home, The Church School (a general Church School monthly), Forecast (a quarterly listing of audiovisual and other resources), and Music Ministry (a monthly relating music to the church and church school).[2]

The Methodist Church, therefore, unlike any other of the denominations studied (and presumably unlike any within Protestantism), has developed a diversity and scope in its adult education curriculum which should meet the need of every conceivable situation. The availability of so much lesson material has, however, bred into Methodist adults a dependence upon the denomination which has had some tendency to stifle the creating of adult program in local situations, since so much was available.[1] A study of the booklets describing the curriculum resources for adults over the years shows an increasing attempt on the part of the authors of these booklets to help the local group or class evaluate its own needs and interests at the moment, then draw upon those series of the total curriculum which would be of most interest and value at the time.

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[1] Planbook for Adults, 1964-65 (Nashville: The Methodist Publishing House, 1964), pp. 41-56.

[2] Ibid., pp. 20-21, 63.

Leadership Training

With such an extensive program of adult classes and so many types within the curriculum, the major task of the Adult Department staff through the years became a continual program of leadership training for adult leaders of groups and classes. This training was done, primarily, through the development of trained volunteer adult directors in the conferences, districts, and subdistricts of The Methodist Church. In 1940, there were 398 such volunteer adult directors listed,[2] whereas the 1960 report listed

> The development of a volunteer staff of over two thousand workers in districts and subdistricts throughout the United

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[1] Interview with J. Q. Schisler, retired, former Executive Secretary, Division of the Local Church, Board of Education of The Methodist Church; Nashville, Tennesee, December 17, 1964.

[2] First Annual Report . . . 1941, p. 34.

> States, plus the development of full-time conference directors of adult work in seventeen annual conferences.[1]

These people received their training by means of a number of schools, conferences, and workshop experiences developed by the staff of the Adult Department over the years, most of which were held on the conference, district, or subdistrict level. These experiences have included:

--Convocations, held regionally during the fifties to promote the field of adult education; they had mass appeal and reached thousands of adults;[2]

--Seminars and Consultations for conference and district administrators, designed to help these people train others;[3]

--Adult Division Superintendents' Workshops, to train administrators of adult programs in the local church,[4] and

--Christian Workers' Schools, Clinics, and Laboratory Schools, designed to help the local teacher of adults fulfill his responsibility more adequately.[5]

Obviously, the national staff could not conduct all such training experiences, but over the period between 1940 and 1964, the organization was so developed and so structured that literally hundreds of these training experiences were taking place each year by the sixties.

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[1] Yearbook, Board of Education, The Methodist Church, 1960, Annual Report and Proceedings (Nashville: Board of Education, The Methodist Church, 1960), p. 136.

[2] Interview with Virginia Stafford, member, Adult Work Council, Division of the Local Church, Board of Education of The Methodist Church; Nashville, Tennessee, December 18, 1964.

[3] Yearbook, Board of Education, The Methodist Church, 1962, Annual Report and Proceedings (Nashville: Board of Education, The Methodist Church, 1962), p. 136.

[4] Ibid. [5] Ibid., p. 135.

Writing articles for the various adult publications has also been an important means of training. Rippy wrote an article for each monthly issue, with a few exceptions, of the Adult Student between 1932 and 1957.[1] Such production presumably meant a total of more than 250 articles on adult education, which is a significant number considering the fact that he was writing to essentially the same audience about essentially the same topic each month. He noted, in 1956, that

> The writing that we do for church school periodicals is no small matter. The office work is carried on in trains, planes, railroad stations, hotel lobbies, as well as in our offices in Nashville, Tennesee.[2]

In 1961, a total of seventy articles were written by members of the Adult Department staff for publications of the denomination.[3]

Further leadership training was provided through the pamphlets and booklets published by the Adult Department. In the early forties, about twenty free, hand-out leaflets were prepared and distributed widely throughout the denomination. In 1942, Rippy reported that they had been ordered " . . . by the tens of thousands."[1] These leaflets were given to any interested adult as a part of the campaign being waged by the Adult Department to stimulate an interest in adult education.

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[1] Interview with M. Leo Rippy.

[2] Yearbook, Board of Education, The Methodist Church, 1956, Annual Report and Proceedings (Nashville: Board of Education, The Methodist Church, 1956), p. 137.

[3] Yearbook . . . 1962, p. 139.

Eight leadership booklets, ranging from forty-eight to ninety-six pages each, were also published during 1941 and 1942. These booklets were written by Adult Department staff members and covered the following topics:

--Adults at Work in the Small Church

--The Work of the Adult Division

--Young Adults in Action in the Church

--Adult Classes at Work

--The Work of the Adult Home Department

--Recreation for Adults

--Social Action and World Service

--Systematic Visiting of the Church Membership[2]

These booklets were similar in size, format, and content to many of those published during the late thirties by the I.C.R.E.,[3] although their emphasis tended to be more on factors related to the adult class, which, as has been seen, was the central focus of adult education in Methodism at that time. Schisler comments on this similarity by saying:

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[1] Second Annual Report, Board of Education of The Methodist Church, May 20, 21, 22, 1942 (Nashville: Board of Education, The Methodist Church, 1942), p. 28.

[2] This list compiled by actual perusal of these leadership booklets, on file at the Board of Education, The Methodist Church, Nashville, Tennessee.

[3] Cf. supra, pp. 94-102.

> We simply found that publications with a Methodist imprint on them sold better than those with the I.C.R.E. or another denomination's imprint. That's just the way Methodists are, so we printed most everything we promoted ourselves.[1]

These books were based on the experience-centered educational theory of the time, and were well received and, presumably, utilized throughout the denomination.[2] They were, for the most part, of the "how to do it" variety which had great appeal to local church leaders of adults who "had to do it."

These handbooks served the denomination as resource material for adult leaders for about ten years, several of them being reprinted during that period. In 1953, a new set of five guidance manuals was developed, all in the neighborhood of 100 pages, on the following topics:

--Adult Work in the Church School

--The Christian Education of Young Adults

--The Church Educates Adults

--Older Adults in the Church

--Adult Home Members

Again written by the Adult Department staff of the period, these manuals reflected the growing understanding of group work that had been developing during the previous decade. The emphasis was less on the "class" and more on the "group," less on the "teacher" and more on the "leader." Also, the emphasis on older adults and young adults reflected a growing concern within Methodism for these groups.

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[1] Interview with J. Q. Schisler.

[2] Second Annual Report . . . 1942, p. 28.

Only two other manuals were produced by the Adult Department in succeeding years. In 1958, Adult Education in the Methodist Church by Robert Clemmons surveyed the total field putting adult education into a larger perspective of the program of the entire church. In 1961, Adult Work in the Small Church by Roy H. Ryan[1] focused on a very real problem within Methodism, that of the small rural church, and sought to make suggestions as to how a creative adult program could be developed in this type of situation.

These booklets and manuals were certainly not the only publications of the Adult Department during the period of this study, but they did comprise the backbone of the basic leadership education material made available. Miss Stafford comments succinctly at this point:

> We have done far fewer manuals in recent years than we did in previous ones. In the first place, they are a lot of work and take a lot of time we just don't have. Secondly, we're putting more of our writing time into periodicals. Our program staff contributes regularly to nine different Methodist magazines related to adults. Thirdly, in the early forties, we needed a "selling job" more than we do now and that's why those were written. Finally, our work with the N.E.A. and A.E.A. has led us to the conclusion that brief, one-page sheets "get through" to the workers better than do the forty-eight to ninety-six page manuals. We're doing more and more specific guidance material describing workshop and lab experiences, and direct leaflets on "Job of the Teacher," "How Do You Discuss It?" and the like. We get out about eight to ten of these each year.[2]

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[1] All the booklets and manuals described in this section were published by the Board of Education, The Methodist Church, Nashville, Tennessee. Only the last two mentioned were still in print at the time of the completion of this study.

[2] Interview with Miss Virginia Stafford.

The Adult Department, therefore, has taken as one of its major functions the training of leadership, through both the printed page and the face-to-face experience, in the development of its adult program.

The Adult Department has, from the early years, shown a particular concern for research in and the development of programs for young adults and older adults. One member of the staff has specialized in each of these areas, and this work is here noted briefly.

Young Adults

In his first report after unification, Rippy commented on the wide interest being expressed in young adult work and the intention of the Adult Department to develop the field in the hope that " . . . during the next two years Young Adult Fellowships will be organized in the majority of local churches of The Methodist Church."[1] Although World War II slowed this development somewhat, the program of Demobilization Procedures, developed by J. Gordon Chamberlin, a member of the staff in the early forties, became one of the most significant activities developed within Protestantism for young adults and, more specifically, the returning serviceman. This program included Demobilization Seminars; Demobilization Bulletins (issued bimonthly); leaflets for those overseas and for those remaining at home; conferences for ministers in the counseling of returning service personnel; the development of Contact, a special magazine for those in the armed services featuring interesting articles from Methodist magazines; and regional meetings of veterans, to name only some aspects of the program.[1]

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[1] First Annual Report . . . 1941, p. 32.

Following the war, intensive effort was made to develop young adult fellowships in local, district, and conference organizations and a marked increase in membership among young adults was experienced within Methodism in the late forties.[2] Clemmons, coming to the staff in place of Chamberlin in 1945, took over the responsibility of young adult work and developed the program to the extent that nearly every annual conference in Methodism had a conference-wide young adult meeting in 1949 and 1950.[3] A Young Adult Handbook was published in 1948; the manual already noted, The Christian Education of Young Adults, came out in 1953; and a procedural Guide for the Subdistrict Young Adult Fellowship came off the press in 1956. All three were written by Clemmons who developed the young adult program in Methodism into one of the strongest in Protestantism. In the fifties, the emphasis turned from the organizational more to the educational and spiritual dimensions, and the continuing interest of young adults within Methodism in study and discussion played a significant part in the development, as has been seen, of the less traditional aspects of the curriculum--Basic Christian Books, Advance Studies, and Faith for Life--during the fifties and early sixties.

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[1] Sixth Annual Report, Board of Education of The Methodist Church To the Annual Meeting, February 27, 28, March 1, 1946 (Nashville: Board of Education, The Methodist Church, 1946), pp. 39-42.

[2] Interview with M. Leo Rippy.

[3] Yearbook, Board of Education, The Methodist Church, Tenth Annual Report and Proceeding, 1950 (Nashville: Board of Education, The Methodist Church, 1950), p. 236.

Older Adults

The Methodists have undoubtedly done more in the field of work with older adults than has any other Protestant denomination. Miss Stafford, a member of the Adult Department staff since 1944, has specialized in this area and has become one of the recognized authorities in the field.

During the early forties, several attempts were made by the Adult Department to promote conference-wide meetings of older adults, but none were successful.[1] After Miss Stafford joined the staff in 1944, and under her leadership, such meetings began to be held, however, beginning with two in 1945 and increasing until more than fifty were scheduled for the summer of 1954.[2]

> Through these meetings hundreds and thousands of older adults have become interested to such an extent that there are thousands of older adult groups meeting in local churches one morning or afternoon of each week. These meetings enable a local church to bring new meaning into the lives of thousands of our older people who have had a very indefinite relationship to the local church.[3]

In 1950, the first Older Adult Laboratory to be sponsored by any denomination was held in Nashville to train those whose responsibilities were in the leadership of older people.[1] In succeeding years, other such leadership meetings were held, and in 1954 and 1955, special two-week workshops on "The Church Working With Older Adults" were held to train selected leaders from the annual conferences to develop similar programs in their home areas.[2]

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[1] Yearbook . . . 1950, p. 237.

[2] Yearbook, Board of Education, The Methodist Church, Annual Report and Proceedings, 1954 (Nahsville: Board of Education, The Methodist Church, 1954), p. 158.

[3] Yearbook, Board of Education The Methodist Church, 1957, Annual Report and Proceedings (Nashville: Board of Education, The Methodist Church, 1957), p. 99.

Mention has been made of the beginning of publication of the periodical, Mature Years, in 1954,[3] which was still, in late 1964, the only denominational magazine of its kind expressly for older people.[4] During this period, also, the manual, Older Adults in the Church,[5] written by Miss Stafford, received wide circulation and another publication, Starting Older Adult Groups in the Church, continued to stimulate the development of older adult fellowship groups as integral parts of the church.[6]

In 1957, Miss Stafford spent three months in special training to prepare herself for the development of a relatively untouched aspect of the adult program related to older people: work with the handicapped and chronically ill.[1] In succeeding years, several conferences were held to train visitors to the homebound so that they might " . . . become creative educators in their calling."[2]

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[1] Interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

[2] Yearbook . . . 1954, pp. 157-158, and interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

[3] Cf. supra, pp. 354-355.

[4] Interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

[5] Cf. supra, p. 362.

[6] Yearbook, Board of Education, The Methodist Church, 1958, Annual Report and Proceedings (Nashville: Board of Education, The Methodist Church, 1958), p. 38.

In 1961, Miss Stafford was " . . . singularly honored . . . by being chosen to represent all of Protestantism in the planning for the White House Conference on Aging,"[3] and was a leader in the Section on Religion of this Conference.

The recognition by the Methodists of the particular needs of older, handicapped, and homebound adults not only for pastoral attention, but also for educational activity, and the development of leadership training opportunities and programming to meet these needs, is one of the aspects of the Methodist adult program of which Methodists can be justly proud.

Men's and Women's Work

The programs of men's and women's work in The Methodist Church have already been noted as being almost wholly unrelated to the program of the Adult Department. However, since adult education is an aspect of both the men's and women's programs, these programs must be here mentioned briefly.

Men's Work has been seen as a co-function of the Adult

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[1] *Ibid.*

[2] Interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

[3] *Yearbook, Board of Education, The Methodist Church, 1961, Annual Report and Proceedings* (Nashville: Board of Education, The Methodist Church, 1961), p. 131.

Department in the former M.E. Church, but it was housed in a separate board in the M.E. Church, South. As early as 1928, a joint committee began to consider the pattern to be in effect after unification. This committee's recommendation was that the men's program be related to a separate board in the new church,[1] and in 1940, this program was placed under the new Board of Lay Activities.[2] This board was fundamentally concerned with stewardship and finance, but the program for men became a facet of its operation.[3]

In 1942, the official name, Methodist Men, was adopted and a system of chartering groups was established. By 1961, there were 14,000 Methodist Men's Clubs in the country.[4] These Men's Clubs have been developed essentially along the " . . . club approach, a sort of ecclesiastical Rotary,"[5] but there was a Program Book published, based on a specific theme each year, which contained program material for use at Methodist Men's meetings where such was desired.[6] The basic principles, however, of Methodist Men were not essentially educational, but rather aimed at deepening the spiritual lives of the men of the church and undergirding all phases of the local church program.[1]

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[1] Interview with J. Q. Schisler.

[2] _Official Organizational Manual and Constitution for Methodist Men_ (Evanston: General Board of Lay Activities, 1963), p. 3.

[3] Interview with J. Q. Schisler.

[4] _Official Organizational Manual . . . for Methodist Men_, p. 3.

[5] Interview with Vernon L. Sidler, Associate Director, Methodist Men; Evanston, Illinois, May 4, 1965.

[6] _Ibid_.

The Woman's Division of Christian Service was and continues to be a part of the Board of Missions of The Methodist Church, representing the union of the various women's missionary (home and foreign) societies of the uniting churches. Within this division were three departments: Work in Foreign Fields, Work in the United States, and Christian Social Relations and the Local Church.[2] Because of their historically close relationship with the missionary endeavor, it seemed wise for the women to be related to the denomination in this way. The emphasis of the women's program has been, for the most part, on missionary studies, although some non-mission themes have been developed. This development has taken place particularly through the Department of Christian Social Concerns and the Local Church,[3] and for the most part, a good program of education has been developed within the Woman's Division of Christian Service.[4] A national organization, the Woman's Society of Christian Service was founded in 1941, with 1,135,000 charter members.[5] Its membership in 1963 was 1,719,000.[6]

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[1] Official Organizational Manual . . . for Methodist Men, p. 6.

[2] Davis, "Women's Work in the Methodist Church," pp. 378-382. Cf. supra, p. 12.

[3] Ibid., p. 411.

[4] Interview with Miss Virginia Stafford.

[5] Ibid., p. 421.

[6] The Methodist Fact Book, 1964 (Evanston: Department of Statistics, The Methodist Church, 1965), p. 51.

With men's work related to one board in Evanston; women's work to another in New York; and adult work to still another in Nashville, it is understandable that the programs have been essentially unrelated over the years. Since the late fifties, however, there has begun to be some joint planning of educational projects across these board lines, foretelling considerably less autonomy and more common program development in the years ahead.[1]

Other Aspects

Several other aspects of the program for adults within Methodism cannot be developed in detail, but must be mentioned for their significance to the development of Methodist adult education.

Missionary Education.--As has been noted already,[2] there was within the Division of the Local Church a Joint Department of Missionary Education, which maintained a relationship with the Board of Missions of the denomination. Throughout the period of this study, one of this Joint Department's staff was vested with the specific responsibility for adult missionary education. This person was a member of the staff of the Adult Department and thus made possible active liaison between the Joint Department of Missionary Education and adult education.[3]

Social Action, Evangelism, Stewardship.--Although these facets of church life were vested in other boards of The Methodist Church, they remained central concerns of the Adult Department throughout the years. Social action was a particular concern of Rippy's and, during the late forties and early fifties, a number of social action conferences were developed to arouse people to a concern and to see their responsibility. However, the problem was that the Adult Department had no structure to follow through in this area, so the field was never developed as fully as it might have been, within the function of the Adult Department, at least.[1]

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[1] Interview with Miss Virginia Stafford.

[2] Cf. supra, p. 349.

[3] Interview with M. Leo Rippy.

Evangelism was also an emphasis, particularly as related to adult classes. Rippy felt that a continuing part of the responsibility of the class was to reach new members for classes and, more importantly, for the church.[2] The value of this emphasis is attested to by the growth of adult class enrollments during the period of the study.

Stewardship, likewise, was a continuing emphasis throughout the development of the adult program. The biggest problems, however, with these related fields, came at the point of liaison with the agencies of the denomination in which the central responsibility for these fields was vested. Rippy commented that " . . . where there was cooperation, there developed good program; where there wasn't, it didn't."[3]

"Talk Back."--The Adult Department worked cooperatively with the Methodist Television, Radio, and Film Commission throughout the late fifties in the development of a special television series known as "Talk Back."[1] This included thirteen life-situation dramas designed to be viewed over television by groups of adults meeting for discussion. The "problem" was depicted dramatically and followed by a brief discussion on-the-air. This dramatic introduction served mainly to set the guidelines and raise the questions. As the program ended, the groups, in their local settings, began their discussion of the religious implications raised in the story they had seen.[2] The series was well received and aroused considerable interest beyond Methodist circles, since it opened up a new utilization of the medium of television in religious adult education.

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[1] Interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

[2] Interview with M. Leo Rippy. [3] Ibid.

New Organizational Structure.--In September, 1963, the Division of the Local Church began working under a new organizational structure which sought to reflect more fully the dimensions of the Division's work. Instead of being divided into departments, as it had been, the staff was divided on both latitudinal and longitudinal bases. Longitudinally there were "sections," each headed by an executive secretary and concerned with the basic "ingredients" of an effective Christian education program. These sections were: program development, leadership development, communication, ecumenical and interagency relations, and office and field services. By means of these sections, the different members of the staff working in each of these areas were, therefore, in constant communication and consultation one with the other.

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[1] Yearbook . . . 1960 . . . , p. 13.

[2] "The Use of Talk Back Television Series," a paper in the personal files of the writer. (Mimeographed.)

The same staff personnel were also divided latitudinally into four "councils," essentially by age-group divisions. The four were: children, youth, adult, and family, and each was presided over by a director.

An idea or recommendation might be discussed for a time in a section, then moved to the appropriate council for further discussion, but final implementation was done by the section. At the terminal date of this study, this new organization had been in effect for too short a time to make an evaluation, but the uniqueness and manner of relating educational philosophy to structural organization in the new pattern were such that its mention in this study seemed merited. The long-range significance, if any, of this realignment will be of interest when the test of time will permit an evaluation.[1]

Interdenominational Relationships

The fact that the Methodists had developed a program of adult education much earlier than had most of the other denominations has been noted, as has been the magnitude of this program. It comes as little surprise to find, then, that the

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[1] Leon M. Adkins, "The Nashville Staff of the Division of the Local Church. A statement by the General Secretary to the General Board of Education, Louisville, Kentucky, September 23, 1964" (revised, November 30, 1964; in the files of the Division of the Local Church Board of Education of The Methodist Church, Nashville, Tennessee). (Mimeographed.)

Methodists, although active participants in the planning activities of C.R.E.A./C.A.W., did not utilize the interdenominational material to any great degree. Rippy points out that by the time Learning for Life had been developed interdenominationally, the Methodists had already developed a full curriculum of their own on the same theme.[1] He states:

> We Methodists got criticism because we didn't always participate in every activity to the fullest degree. The problem was that we were usually ahead of the other denominations, and even C.R.E.A., since we'd had a full-time person on the staff so many years.[2]

This point was further illustrated by a statement made in an article by Rippy in 1940, in reference to the U.C.A.M.:

> Some adults may have thought that inasmuch as this movement had not been played up in our publications we were having no part in it. Some of us believe that any movement should be a vital, continuous, ongoing effort to meet needs of people. Inasmuch as this has been the underlying purpose of our work during these years it did not seem necessary to reclothe this purpose in the statement of the United Christian Adult Movement. Our church has had a significant part in the movement. It will continue to do so as it is effective in developing and carrying out a program of Christian education that meets the needs of adult life.[3]

It appears, therefore, that the relationship of The Methodist Church to the interdenominational adult education activities has been ongoing and regular, but more at the point of giving than of receiving. The denomination has always been oriented to the ecumenical relationship, and its leadership in this field has been marked, but its staff has taken great care not to flaunt its relatively well-developed program in meetings with other denominations.[1] Certainly, the participation of the Methodists in the activities of C.R.E.A. and C.A.W. has been genuine and wholehearted throughout the period of the study, but it has not been of a dominant nature. For that matter, when Miss Staffrod was chosen chairman of C.A.W. in 1958, it was the first time a Methodist had held that office.[2]

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[1] Cf. supra, pp. 346 and 353. [2] Interview with M. Leo Rippy.

[3] M. Leo Rippy, "United Christian Adult Movement," in Adult Student, July, 1[illegible]0.

For the most part, Methodist participation at Strategy Conferences, National Council Adult Sections, and other interdenominational activities during the more recent years has been primarily by staff and/or other key leaders, who then have taken the responsibility of bringing the insights of such meetings back for development among Methodists at the conference or district level.

The ecumenical relationship, for the Methodists, is paradoxical. They have been concerned and active, yet their resources and the masses whom they must serve have indicated a field approach which has had to be essentially denominational and regional. However, the Methodist role in and contribution to Protestant adult education cannot be underestimated, since it has played a significant part in the development of the field.

Summary

In Methodism, one perceives fewer marked trends in the development of adult education than have been noted in the other three denominations studied. This perception probably reflects the fact that adult education was more fully developed within Methodism in the early period of the study than within the other denominations studied during the same period, so the contrast with the present is, therefore, not so great or so noticeable within Methodism. This perception also undoubtedly reflects the fact that a denomination of such ponderous size can not change as rapidly as can a smaller one. Three constant qualities and three significant trends within the adult program of Methodism have been noted, however, which are here described briefly. The constant qualities are mentioned first.

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[1] Interview with M. Leo Rippy.

[2] Yearbook, Board of Education, The Methodist Church, 1959, Annual Report and Proceedings (Nashville: Board of Education, The Methodist Church, 1959), p. 39.

1. The ongoing emphasis on education.--Whereas some other denominations have put a stress on organizations and activities, the Methodist program was directed primarily at its essentially educational function during the period studied. One is aware that some of Methodism's organizational activities have been carried on by agencies other than the Adult Department, and yet the magnitude of the Methodist curriculum and the extent of its program of leadership training have indicated an ongoing concern with the essentially educational function of the church. The fact that the different curriculum series for adults have been graded according to readability from the sixth grade to second-year college level[1] indicates an understanding of adult learning that is fundamentally sound.

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[1] Interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

2. The problems inherent in bigness.--Certainly a major factor related to Methodism is its size. Although the Methodist Church provides resources to undergird its richly varied curriculum and make possible staff specialization not found in smaller denominations, these values tend to be counterbalanced by the lack of program unity already noted among the denomination's widely scattered agencies and the problems of unwieldiness in efforts at national-level programming. Further, the denomination is so large, even national staff people do not know each other. In conversations with staff personnel at the headquarters of Methodist Men and the Woman's Society for Christian Service, this writer was surprised to find that some of these people did not know the members of the Adult Department staff of the Board of Education, most of whom had been on this staff for some twenty years. Size is, therefore, both a blessing and a hindrance in the development of an effective adult program.

3. The spirit of pioneering.--Many "firsts" have been noted in this study, and the Adult Department of the Methodist Church must be recognized for its pioneering efforts in the development of specialized curriculum materials (cf. Lecciones Christianas, Advance Studies); in its leadership training program; in its research and program development among older and chronically ill adults; in the development of its young adult program, particularly the Demobilization Procedures; in the creative utilization of radio and television as educational media; and in the organizationally sound restructuring of its staff orientation to provide more efficient utilization of personnel. Although denomi-

national size and financial resources, which made possible a national staff in adult education at an early date, are probably the primary reasons, Methodism's historic concern for Bible study and learning has undoubtedly also contributed markedly to this leadership.

Three trends have also been noticeable throughout the period of the study:

1. A liberalizing trend theologically.--All the interviews reflect this view consistently. From the time of the fundamentalist-modernist split in the twenties, Methodism has been moving in an increasingly liberal direction. Some of the younger ministers have been influenced by neo-orthodoxy and many of the smaller, rural churches in the south continue to be extremely conservative, but " . . . because of our traditional Methodist emphasis on 'experiential religion,' we tend to remain pretty much in the liberal fold."[1] The trend is seen as an increasing number of the more conservative churches move in this direction. Rippy feels that adult education has played a significant part in this liberalizing trend.[2]

2. A distinct trend from structured to unstructured group experiences.--The Methodist adult publications in the thirties referred to "teaching adults" while similar statements of recent years talked aaout "group involvement."

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[1] Interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

[2] Interview with M. Leo Rippy.

> We moved from "telling" to "inquiry," and from dependence on an authority figure to responsible participation over these years.[1]

Schisler indicates, however, that despite this basic trend, approximately 50% of Methodist adult classes are still dependent on the "lecture method" for adult learning, but he feels that, relatively, this is a distinct improvement over the years and " . . . as the general educational level improves, it will be better."[2]

3. A broadened content of religious adult education.--Little other than the pure Biblical study of the Uniform Lessons was utilized until the thirties, but the development of Learning for Life, both within Methodism and interdenominationally, opened up many new areas of interest and concern as legitimate aspects of religious education for adults.

> We moved from just the Bible to the whole of life and all the matters of race, labor, community, and politics became acceptable and important matters of Christian inquiry.[3]

The adult education program of The Methodist Church is the pacemaker for Protestantism. As long as it continues to be creative and to grow, those adult education programs of other denominations will be enriched also, and the ultimate consumer--the individual learner in the local church--will reap the profit in the ever enriching experience of Christian growth.

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[1] Interview with Robert Clemmons, Miss Doris Dennison, and Miss Virginia Stafford.

[2] Interview with J. Q. Schisler.

[3] Interview with M. Leo Rippy.

PART IV

SUMMARY AND CONCLUSIONS

CHAPTER XII

SUMMARY AND CONCLUSIONS

Brief summaries of each of the chapters in Parts II and III have sought to bring together the main points of those chapters and the significant trends indicated. In this chapter, a summary is made of the whole of the study, conclusions are presented, and something of both the limitations of and the possibilities stemming from this study are assessed.

Summary

Part II was separated into four chapters which delineated successive chronological periods within the historical limits of the study. The divisions between these four periods were, of necessity, set by the occurrences of specific events during the entire period studied, as described in Chapter I.[1] However, bridging these four periods, three major eras are seen which, although essentially chronological in nature, are not as precisely defined in terms of specific dates as are the chapters. Also, the added insights found in Part III further modify the structure used in the organization of Part II. Therefore, the periods noted in this Summary are not intended to displace the organizational divisions of Part II, but rather are seen as more generalized eras, chronological in nature and somewhat overlapping one with the other, which represent the major thrusts in the field of Protestant adult education during the period of the study.

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[1] Cf. _supra_, pp. 23-25.

The Period of Idealism (mid-thirties to late forties)

This was the period in which the U.C.A.M. was born, flourished, and waned as the great "movement" of Protestant adult education in our generation. This period began in the Depression and continued throughout World War II, a time when people were searching for stability for their lives within a society beset by countless problems. The U.C.A.M. brought an enthusiastic sense of idealism to a new field of endeavor which gave promise to many of providing this stability. Through the U.C.A.M., thousands of people became aware of the unfolding opportunities in adult education that, previous to that time, had not been realized. Through the U.C.A.M., and more specifically through Learning for Life, the denominations found the structure of a new type of curriculum that provided a new sense of personal relationship between the learner and the elements of his faith, and gave new meaning to this faith in its larger relationship with the problems of society which concerned so many people at this time. For most of the denominations, Learning for Life itself, produced cooperatively, provided that curriculum, and, for the Methodists, their own curriculum based on Learning for Life's principles served a similar purpose. Had it not been for the creativity, productivity, and mutual experiences provided by U.C.A.M. and C.R.E.A., the early development of Protestant adult education during the period of this study would have been markedly decreased.

The Period of Uncertainty (late forties to late fifties)

Particularly in the interdenominational focus of the study, the shifting relationships encountered in the planning for and early development of the National Council lent a sense of instability to the program of cooperative adult education within Protestantism. Were it not for Richard Lentz's strong leadership bridging the transition, the way might have been even more precarious.

This period was a time of activity in the denominations. The end of the war had brought a new climate in the churches. The return of the servicemen and a new seriousness of purpose affected the programs of adult education on the local level. Some of these servicemen, and other young adults, had grown up in denominational youth organizations which had been active since the mid-thirties, and many of them sought something of the same type of experience in adulthood. Young adult groups flourished after the war, but soon it was seen that mere organization was not the whole answer. The new demand was for "relevance" and the denominations sought to meet the need through new publications, program material, and, in the case of the Methodists and Presbyterians at least, new curriculum development for adults.

The increased activity in the denominations forced C.R.E.A. to rethink its relational role. The U.C.A.M. clearly was not the answer and many persons began to see Learning for Life also as but an "ad interim hybrid."[1] C.R.E.A./C.A.W. began to experiment with new patterns of activity, more at the point of leadership training and research in new fields of endeavor. To this end, the Strategy Conferences were begun, and filled a growing need. Other efforts were tried with less success. Both the denominations and the interdenominational agencies were feeling their ways and seeking to fulfill the new demands placed upon them.

The Period of Identification (late fifties to the end of the study)

This latter period of the study was marked by a developing sense of purpose in both denominational and interdenominational circles. The demise of the U.C.A.M. and the decline of Learning for Life, the rapid development of denominational curricula and programs in the field of adult education, and the proliferation of countless new fields of religious concern which could properly be classified as or related to Protestant adult education led adult educators within Protestantism to seek a sharper clarification of their role within the total matrix of this activity. The concern with objectives, exemplified particularly in the Pittsburgh Workshops, and the discovery of a significant new role in the development of research, specialized training programs, and other relatively unexplored areas of adult education, such as educational television, began to give C.A.W. the new sense of direction it had been seeking.

Even more in the denominations, religious adult education came of age in this period. The year 1960 alone saw three of the four denominations studied reach major milestones in the maturation of the field. The United Presbyterian Church's Annual Report (for the calendar year 1959) recognized adult education's fundamental role in the field of Christian education; the Christian Education Assembly of the Disciples of Christ took similar cognizance in the structuring of its meeting; and the Church of the Brethren introduced its newly conceived adult program--all in 1960. Through its fermenting struggle for identity, Protestant adult education was beginning to piece together, at least, the component parts of philosophy, content, and method into an integrated whole. With the growing concern on the part of the laity for new opportunities for relevant growth in the faith, both C.A.W. and the denominations had found new directions and sense of purpose.

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[1] Interview with E. Lee Neal.

Conclusions

The "leading questions" raised at the beginning of the study provide the framework for drawing together the significant conclusions which seem legitimate in the light of the data which have been studied in the course of the research for this report.

1. What major trends are seen in the philosophy of adult education within cooperative Protestantism throughout the period of the study?

Protestant adult education in the thirties assumed that church people "ought to learn the Bible," for the supposition was that Bible study and knowledge played a significant part in "being a good Christian." When Thorndike gave evidence that adults could learn, religious educators were not too surprised, for they had been teaching the Bible for years. What was new was the suggestion that there were other areas of life to which the Christian faith might have application and which might be developed through programs of adult education.

Learning for Life symbolized this breakthrough. In this program's pragmatic emphasis, education began at the point of the individual. Learning for Life sought to draw from the content of faith that which was felt to be needed. It was life-centered, not content-centered, and moved beyond the merely factual to discover the relationships which give meaning to this faith.

However, the theological renaissance after the war was philosophically opposed to this concept. Religion began again to be seen as something more than just what fit an individual's needs. The neo-orthodox position stressed the "giveness" of religious content and value and reemphasized the sense of that fundamental essence of the faith that could never vary. It was not faith that had to be adapted to the individual, but rather the individual who had to give of himself to find that faith which gave meaning to his life. The philosophy, in part, was a return to that of prior years, but the content of the given faith was different. The goal was more than mere knowledge of the Bible; rather it was a new sense of seeking out the mission of the church. The new role of the laity in the life of the church, and his rising level of education, led to increasing dissatisfaction with the established and traditional patterns of the church. The layman sensed a dormant vitality in religion and began to seek it out, in good part, through the medium of adult education.

2. What major trends are seen in the content of adult education curricula within cooperative Protestantism throughout the period of the study?

As has been noted, the content of adult education at the beginning of the study consisted, primarily, of Bible study and, secondarily, of mission study. The learning of verses and the memorization of missionary's names were considered important parts of Protestant adult education.

Learning for Life broadened the scope to include the "seven areas of worship, study, and service," and religious study began to include one's personal experience and family life, community and social issues, and a world concern larger than missions. Bible study also was included, but the new emphasis was on the Bible's major themes and total message, rather than verse by verse interpretation. It took some time for the more traditional in spirit to accept Learning for Life, but for those who did, whole new dimensions of the meaning of faith for life were opened.

With the revival of theological interest after the war, laymen began to study theology as never before. Very few actually could accept the neo-orthodox position completely, but the ferment in many churches which stimulated the asking of fundamental questions about the mission of the church and the publication of searching theological writings in paperback form stimulated a growing concern on the part of laymen for the finding of a faith that was valid and vital for the times.

In the fifties, society's concerns became the church's concerns also. Matters of economics, race, vocation, sex and marriage, crime and delinquency, which the church too long had shunned, became topics of anxious concern, not only at the point of education, but also at the point of action. The content of the faith had moved from the Bible to the whole of life.

3. What major trends are seen in the methodology of adult education procedures within cooperative Protestantism throughout the period of the study?

If asked about his church's program of adult education in the thirties, a respondent would likely mention a class meeting on Sunday morning using the Uniform Lesson manual and taught by a layman who had "read the lesson" the night before. The pattern varied little from church to church and from denomination to denomination.

It was the concept of the elective, developed and promoted widely through Learning for Life, that broke the stereotype. The opportunity to choose a topic of interest, to meet for study on a weekday evening if desired, and to participate in a "School for Christian Living" with people from other churches added new flavor to education in the church.

In its early form, Learning for Life was still, essentially, a structured teacher-pupil program. As it developed and, subsequently, as newer curriculum materials began to be published by the denominations, the growing understanding of group work and the beginning of programs of sensitivity training in the field portended the increase of informal, less structured opportunities for educational experience. "Adult classes" became "study groups," "teachers" gave way to "resource leaders," and the coffee-pot joined the study guide on the table about which the participants sat in good face-to-face relationship. New forms of resource material appeared. The motion picture and even the television set were utilized as tools in the educational setting. Books of all sorts--religious, classical, contemporary--became the starting point for many a group meeting. Forums, symposia, round-tables, and speakers were still in evidence, but the informal discussion had become the most popular method of adult study in the church.

Recent years have seen the development of many kinds of experimental educational programs for adults in churches across the country. These programs meet in homes and in restaurants, at 6:00 A.M. and after choir practice; they are of nearly as many types as there are groups. These new forms of adult education, are not merely the products of interdenominational or even denominational programming, for they stem from the creative minds of concerned adults. There is no pattern in the 1960's that could be called "the typical." Adults who want to grow in their faith are finding and developing new ways to do it.

4. What were the significant turning points--i.e. conferences, publications, new curriculum development, research studies, structural reorganizations--that brought about patterns of change within cooperative Protestant adult education during the period of the study?

This question, framed long before the study began, was based on the presumption that "patterns of change" could easily be traced back to specific events. At times, this may be true; in the case of this study, hindsight would indicate that it was not so.

One notes, of course, the Lake Geneva conference of 1936 as symbolizing the beginning of an era; and he recognizes the singular importance of Learning for Life, not only as a new program, but also as a new concept of adult education in the church; he might include the introduction of the Strategy Conferences; he certainly could not overlook the Pittsburgh Workshops as significant milestones; and he has seen a cluster of events in the denominations studied which set the year 1960 apart as somehow uniquely significant for Protestant adult education. These might well be called "the significant turning points."

But, one also became profoundly aware in making the study that the real influences in the developing patterns were not so much the specific events of the historical spectrum as much as those more fluid, ongoing relationships of concerned persons in dialogue and creative consultation. Who can say but that the most significant event of the period might well have been an unrecorded, after-session trip to the coffee shop during some C.R.E.A. or C.A.W. meeting when, for the first time, a new idea was conceived and began to take shape and form. The "patterns of change" move subtlely and, in truth, cannot always be precisely and clearly defined in terms of events.

5. What was the relationship between interdenominational planning and denominational programming within cooperative Protestant adult education during the period of the study, and in what ways, if any, did this relationship change during this period?

The lines of relationship between the interdenominational and denominational components of the study changed over the period of the study. In the early years, most of the denominations were dependent upon C.R.E.A. for much of their program in adult education. The denominations utilized Learning for Life widely, and the U.C.A.M. filled a need in the early exchange of ideas and concepts. In the latter years, each denomination had developed its own program of study and activity, and C.A.W. found its role more that of research, specialized programs of training, and those experimental efforts in new and untried areas that could more fruitfully be done cooperatively than alone. In the early years, the relationship was more specific; in the latter years, more generalized. During the period of the study, the interdenominational and the denominational roles have become more clearly delineated and, for the most part, there has never been too great a problem of rivalry between the two functions that might hinder the genius of each.

The denominations have been helped by the interdenominational program at many points which have been noted throughout the paper. One must reiterate, however, that the constant response to this question in the interviews has been one of emphasis on the values which have been accrued in the sharing of research and experiences, the cooperative planning of "basic" program which could be implemented by each denomination in its own way, but most of all, the informal give-and-take of men and women holding variant beliefs and often following different patterns of church life, but who have had a unity of essential faith and a concern with the enrichment of the field of religious adult education.

6. What were the major societal factors that influenced the development of adult education within cooperative Protestantism during the period of the study?

Protestant adult education's development has been seen as a product of activity in three major fields--secular adult education, theology, and religious education--each of which was influenced by many elements of the social milieu. However, several major societal factors have been clearly seen as being specifically influential to the developmental pattern of Protestant adult education during the period studied. These factors include: World War II, which stimulated a major focus upon work with young adults both during the war itself and in the years that followed; the increasing adult age span, which made necessary the development of significant programming for older adults; the growing concern with family life in all aspects of soceity, which led to the inaugeration of National Family Week and wide-spread activities and even curriculum development with the Christian family as the major focus; the growing concern with social issues--racial, economic, political, international--which formed the basis of an increasing amount of adult education activity within cooperative Protestantism during the period studied; and the increased use of modern technological tools, such as television, sociometric instruments, and visual aids, which made possible many creative new types of programming for use by adult educators in the churches. Particularly since 1950, Protestant adult education has been seen to be increasingly sensitive to the societal factors at play in the development of its programs of adult education.

7. Recognizing religious adult education as being part of both the fields of adult education and religious education, in what ways did developments in these fields during the period being studied influence developments within cooperative Protestant adult education specifically?

The writer is forced to reply that only to a moderate degree has the leadership of religious adult education been influenced by the insights of secular adult educators. Some evidence of membership in the Adult Education Association has been noted, and some leaders "read its literature," but a closely knit relationship has not been developed. There are indications, however, that this pattern may be changing, and the newly formed Religious Education Section of the A.E.A. may be an important key to this change.

Religious adult educators have, of course, utilized substantially the insights developed in the field of group work in recent years, as has been noted at several points in the report, but much awareness of the larger field of adult education--its problems, concerns, and ideals--is not to be found.

The relationship with the larger field of religious education is much more closely knit. Most religious adult educators are members of religious education staffs, committees, and professional organizations, and, therefore, participate in the ongoing developments in this field. It is probably fair to state that most of the new concepts and ideas which become a part of a religious adult education program, although perhaps having come originally from the field of secular education, ultimately come to the attention of the religious adult educator "the long way around" through the field of religious education.

The writer became aware of practically no points at which secular adult education was influenced by religious adult education.

The writer would hope that this imbalance will change, and that future religious adult educators will find themselves related significantly to both of the fields of which they are a part.

The Limitations of the Study

Those limitations noted in Chapter I remain valid, with the increased recognition of the relatively narrow focus of this study. One feels a sense of impertinence in reflecting upon the title of the report, for so much of the scope of Protestant adult education has not and could not be included. And yet, limited as it is, there is evidence to indicate that what has been here reported is not limited to the specific groups studied only, but also has implications for the larger field as well. It is hoped that this indication may be true.

Further Research

The study has opened up many intriguing areas of concern and opportunity for further creative study. One can but mention some of these areas briefly in the hope that such mention might, perhaps, become the germinal seed for some such endeavor in the future.

1. This study could be extended to include other denominations within the National Council relationship. The American Baptists, The Episcopal Church, The Lutheran Church in America, The Presbyterian Church in the United States, and The United Church of Christ would all be fruitful sources of further

research in the field, as would many other of these groups.

2. A similar study might be made of denominations not related to the National Council. This possibility has already been discussed in Chapter I,[1] and such a study would complement the present study significantly.

3. A study of similar development in American Judaism and Roman Catholicism would also be of value toward the development of a history of the total field of religious adult education.

4. In the Uniform Lessons, an ongoing part of Protestant adult education through nearly a century of time has been seen. A study of the development of the Uniform Lessons and of their accommodation to the changing circumstances of time would be of real value and significance.[2]

5. A rapidly expanding aspect of religious adult education in recent years has been the development of lay academies and schools of theology apart from the institutional church. This story could be a fascinating one to trace.

The aforementioned suggestions have all been historically oriented. Three additional recommendations utilizing the methodological process of organization are here made also.

6. This study has confined itself to national program development. A further study could be made to try to ascertain to what extent such national program has been and is utilized in the local churches and, by the establishment of some standard of

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[1] _Supra_, pp. 16-18.

[2] Cf. statement by Richard Lentz, _supra_, p. 55.

values, what effect such national program has upon local programming.

7. In The Methodist Church, particularly, a vast range of types of curriculum offered has been noted. A study of the utilization of these different curriculum types--what kinds of people, groups, churches use which material--could be of inestimable value in the planning of future curricula.

8. Much creative adult education, as has been noted, stems not from the denominational curricula, but from the planning of the people within the local churches themselves. A study of some of these churches which are doing a significant job in the field could well bring forth insights not found in this study which is focused on the national level.

A Look at the Future

One can but conjecture at what may happen in Protestant Adult Education's next three decades, but reflection upon the development during the past three would certainly seem to assure one that the field is far from static.

The significance of the year 1960 must not be overworked, but the evidence found in this study points strongly to the proposition that Protestant adult education truly began to "come of age" in the United States as mankind entered the decade ofthe sixties. If this development continues, many intriguing new aspects of adult education activity within Protestantism should occur to fill the pages of another generation's study of the field from the sixties forward.

The growing concept of the significance of the laity, seen strikingly at several points in this study, gives indication of a new generation of church men and women who are beginning to understand the fuller dimensions of meaning in their faith. The theologians, long sceptical of matters "educational," are beginning to focus their interest at the point of the layman's understanding of his faith. The educators, often reticent to become too deeply involved in matters "theological," are becoming increasingly concerned with adult education. The gap between theology and education, often so wide, seems strikingly narrow at this point. Perhaps it is in the concept of a theologically literate and intellectually alive laity that theology and education may find a new basis for conversation at the point of a man's growth in his faith.

The new attitude of the Roman Catholic Church, as exemplified by the recent reforms of the Ecumenical Council, will certainly have a bearing on the interfaith dimensions of religious adult education in the coming years. The too often too rigid concepts of doctrine on the parts of both Protestants and Catholics which traditionally have made dialogue between the two well nigh impossible are beginning to relax, and the possibility of interchurch discussion groups on matters of faith and belief, made up of both Protestant and Catholic participants, does not appear as improbable as it would have appeared fifteen years ago. Similar experiences of conversation between Christian and non-Christian adults seem equally possible as a part of the "religious adult education of the future."

Finally, the literally hundreds of locally conceived and developed programs of adult education in churches all across the country attest to the eagerness for this kind of activity. Too often, however, this enthusiasm does not carry with it as full an understanding of the basic principles of the educational process among adults as might be hoped, so the effort often falls short of its real potential. Increasingly, however, the growing body of theoretical knowledge in the field and these local practitioners are finding each other and as they do, many exciting new possibilities present themselves.

The future of religious adult education portends as much if not more exciting opportunity today as it did to those gathered at Lake Geneva in the summer of 1936. If this study has provided a background for further research and continued development of this important area of life, it has been worthwhile.

APPENDICES

APPENDIX A

CRITERIA FOR THE CHOOSING OF DENOMINATIONS TO BE STUDIED

CRITERIA FOR THE CHOOSING OF DENOMINATIONS TO BE STUDIED

A major part of the research is the study of four to six Protestant denominations whose programs of adult education had their major development during the period being studied (see component D, previous page).

It would be a simple matter for the researcher arbitrarily to choose these denominations on some subjective basis, but it has seemed wise to him and to those supervising the study that specific criteria be established so that the choice of these denominations will be upon as objective a basis as possible. The following criteria have, therefore, been established.

1. A denomination studied will have participated in the work of the Committee on the Religious Education of Adults (CREA) of the International Council of Religious Education during the period 1936-1950.
2. A denomination studied will have had representation at the major conferences and activities of the United Christian Adult Movement (UCAM) and shall have participated in its program ("Learning for Life," regional conferences, etc.) to some degree, at least, during the period of its existence, 1936-1950.
3. A denomination studied will have participated in the work of the Committee on Adult Work (CAW) of the Division of Christian Education of the National Council of Churches from the time of its inception in 1950 to the present.
4. A denomination studied will have data relative to the development of its own adult education program during the period 1936-1964, preferably in one geographical location. Such data would include the following types of material (not necessarily all):
   a. Minutes of board, committee, and/or staff meetings pertaining to the denominational program of adult education;
   b. Denominational adult church school materials;
   c. Denominational programming for men's and women's groups;
   d. Denominational church membership materials for adults;
   e. Other publications pertaining to adult education as practiced in the denomination;
   f. Research bearing on adult education as viewed by the particular denomination.
5. A denomination studied will have persons still on its staff or, if in retirement, available for interview who participated in the program of adult work in the denomination during the period being studied. It is recognized, of course, that few, if any, denominations will

have one person whose service spans the entire period from 1936 to 1964. It is hoped, however, that there would be available two or three persons whose individual periods of service were long enough to permit them to give some historical perspective to the development of adult education within the denomination, and whose cumulative period of service would bridge nearly all, if not all, of the period of the study: 1936-1964.

6. A denomination studied will have indicated its willingness to permit the researcher to have access to its files, archives, and the like to the extent necessary to gather data such as that indicated in #4 above.

APPENDIX B

QUESTIONNAIRE SENT TO DENOMINATIONS

QUESTIONNAIRE

Please mark the appropriate spaces and return as soon as possible in the enclosed stamped and self-addressed envelope. Where amplification or qualification is necessary, please use the space to the right of the question, or the back of the sheet. Thank you.

-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-

DOES YOUR DENOMINATION FULFILL THE CRITERIA FOR THE CHOOSING OF DENOMINATIONS TO BE STUDIED (see enclosed sheet) AS FOLLOWS:

1. Criterion #1? Yes___ No___

2. Criterion #2? Yes___ No___

3. Criterion #3? Yes___ No___

4a. Criterion #4? Yes___ No___

4b. Is this data available.....

...at one location?___

...at several locations in one city?___

...in several cities?___

(If the latter, which cities?)____________________

____

5a. Criterion #5? Yes___ No___

5b. Name(s) of person(s) who could fulfill Criterion #5 from your denomination; address(es) if different from that of the denominational office:

____

____

____

5c. Is this person (Are these persons) willing to be interviewed relative to the development of adult education in your denomination during the period of his (their) service?

Yes___ No___

IF THESE CRITERIA ARE NOT FULFILLED BY YOUR DENOMINATION, YOU MAY SKIP QUESTION #6, BUT PLEASE GIVE ANY INFORMATION YOU MAY HAVE RELATIVE TO QUESTION #7. PLEASE RETURN THE ENTIRE QUESTIONNAIRE. THANK YOU FOR YOUR HELP.

FOR THOSE ANSWERING THE QUESTIONS ABOVE IN THE AFFIRMATIVE, PLEASE CONTINUE......

6. In reference to Criterion #6, I do not wish to presume upon the hospitality of any denomination if the gathering of this data would present a serious inconvenience to the staff. I would hope, however, that if your denomination fulfills Criteria 1 through 5 that it will be possible for me to include your denomination in the study.

I hope to gather this data during the months of December, 1964 and January, 1965, if possible. It may be necessary to extend this period into February, 1965, but I would like to avoid this if at all possible because of the very strict time-schedule to be followed in the completion of the dissertation.

My plan would be to spend several days, probably most of a week in your city, gathering the necessary data from your files, archives, and by means of interview. I would make every effort not to disrupt ordinary office procedures, but would have to have someone present to whom questions of clarification might be directed when necessary. For this reason, it would seem wise to schedule my visit during a week in which at least one responsible member of the staff expects to be in the office, and when those to be interviewed (Criterion #5) would be available.

I will take care of my own housing and meals and there would be no responsibility on the part of the denomination other than the making available of the necessary data.

Under these circumstances, then, would your denomination be able to fulfill Criterion #6?

Yes___ No___

If "Yes," which of these weeks would be convenient for me to spend in your offices? Please list 1st, 2nd, and 3rd choices with a "1", "2", and "3", if possible:

Nov. 30 - December 4, 1964 ___
December 7 - 11, 1964 ___
December 14 - 18, 1964 ___
December 28 - 31, 1964 ___
January 4 - 8, 1965 ___

January 11 - 15, 1965 ____

January 25 - 29, 1965 ____

February 1 - 5, 1965 ____
(if necessary)

7. Completely apart from the foregoing aspect of the study, I am also trying to establish contact with persons who were active in the C.R.E.A. and U.C.A.M. activities during the late 1930's. Perusal of the Committee's membership lists in the I.C.R.E. Yearbooks during this period has given me a number of names. However, these names were not listed by denominations, nor do I have any way of knowing which of them are still living and, if so, what their present addresses are.

Therefore, if you can give me any information about any of the following, and addresses wherever possible, it will be very much appreciated.

Johathan B. Hawk____________________

F. Ernest Johnson____________________

Irwin G. Paulsen____________________

M. Leo Rippy____________________

G.L. Schaller____________________

Mrs. E.H. Silverthorn____________________

E.P. Westphal____________________

H. Shelton Smith____________________

Wade Crawford Barclay____________________

A.R. Bodmer____________________

Glenn McRae____________________

8. Finally, if any of your offices have or you know of the whereabout of any of the following, I would very much appreciate knowing about it:

--minutes of C.R.E.A. meetings prior to 1940

--minutes of Executive Committee of the U.C.A.M. meetings anytime;

--any report or documents relative to the U.C.A.M. at any time, but especially prior to 1940.

I would appreciate your return of this questionnaire at your earliest convenience, since you can see that dates must be confirmed within the next two weeks. Even if your denomination does not fulfill all the criteria listed, please return the questionnaire as soon as possible. It is important for my study to have a response from every denomination, if possible. I will also appreciate such further information on any of these matters that you may wish to share by letter.

Thank you very much for your help to me in this study.

Very truly yours,

718 S. Monterey
Villa Park,
Illinois 60181

(Rev.) Kenneth Stokes

APPENDIX C

REPORT OF COMMISSION Z
UNITED CHRISTIAN ADULT MOVEMENT
CONFERENCE, 1936

COMMISSION Z

HOW TO IMPLEMENT THE REPORT OF THIS CONFERENCE

THROUGH THE USE OF

NON-TECHNICAL LANGUAGE

AND

NON-VIOLENT METHODS[1]

Section Single A

In the Form of a Panelesque Discussion

First Voice: In promulgating your esoteric cogitations, philosophical, psychological, or theological observations, beware of platitudinous ponderosity; let your extemporaneous discantings, and your unpremeditated expositions have intelligibility, without rhadamantine bombast; sedulously avoid all pollysyllabic rhetoric, pompous prolosity and ventriloqual verbosity; in other words, speak clearly, plainly and concisely, and never use big words.

Second Voice: Did you say, or did you not say, what I said you said, because it is said you said, you never said what I said you said; now, if you did not say what I said you said, then what did you say?

Section Double A

To be received without discussion, question, or comment from the floor

Our reactions to the values of the educational processes, based upon individual experience integrated in social life and activity in all areas and relationships of life, using the technique and procedures, which, when properly evaluated and motivated by an objective integrity, will eventuate in dynamic and realistic interpenetration of cultures and character patterns, such as this movement hopes will solve the pathological maladjustments of society, is more subjective than objective, due to personal psychological approaches to the problems, the solutions of which constitute the purpose of calling this conference.

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[1] United Christian Adult Movement: Report of the Lake Geneva Conference, July 27-August 8, 1936 (Chicago: United Christian Adult Movement, 1936), pp. 148-149.

Section Triple A

Not to be ploughed under

Let us discover why this depression shocked generation will not try to sublimate the personality-defects leading to maladjustments, with the social and emotional lag which men formerly called sin, in order that enrichment of activity, social progress, and the integrating cosmic urge, with a proper emotional drive may be the contribution of the adults of this generation toward rebuilding the world.

Thinking in terms of objective reality, the emphases of these discussions should be implemented through activity projects and by means of visual education, so that both our horizontal and vertical commissions, using the static and functional methods of procedure, may launch us into new channels of thought and into dynamic phases of individual and social action, so as to validate our claim to be leaders.

APPENDIX D

"WHAT IS MEANT BY A UNITED CHRISTIAN ADULT MOVEMENT?"

WHAT IS MEANT BY A UNITED CHRISTIAN ADULT MOVEMENT?[1]

What is a movement? It is not an organization. It may work through and use many organizations. It may bring new power and effectiveness into their programs. It may bring many organizations into a new fellowship and cooperative endeavors one with the other. It may even test organizations, showing some to be vital and useful and others lifeless or decadent. But the movement itself is vitality and power rather than machinery. It is the new wine which will test whether the wine skins into which it is poured be good or poor.

A movement is spiritual power which is released in human lives and relationships. Christianity was a movement before it embodied itself in an institution. In its periods of power it has used the institution as an instrument. When the institution has sought to be an end in itself the power has gone out of it. A movement drives forward to accomplish definite purposes in life and society. It uses institutions. It remakes them to serve its ends. It is a fresh manifestation of God's presence and power breaking through the encrustations of custom and prejudice and inertia to set the human spirit free again on its eternal quest for reality and perfection.

Has a movement been born among Christian adults of our generation? Was this Conference called under divine guidance to give the Spirit new release in our critical day? How can we know that a movement is coming into being and power? Near the close of the Conference a group of those who had been dreaming of such a movement were seriously discussing it. Was it really coming to pass? Here is their conclusion, written on the spot:

"We are convinced that we are witnessing here the birth of a movement in American churches which promises to release and direct vast resources of spiritual power toward achieving a better social order and revitalizing adult religious life. We conceive such a movement to be that development in which a common, dynamic, compelling purpose is held by increasing numbers of persons, who are passionately striving together to accomplish that purpose. It goes forward through a local and field program with sufficient common sense of oneness and fellowship in their effort to acheive [sic] a Christian World."

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[1] United Christian Adult Movement: Report of the Lake Geneva Conference, July 27-August 8, 1936 (Chicago: United Christian Adult Movement, 1936), p. 9.

"We are committed wholeheartedly to this task. We give ourselves to a constant endeavor to realize our purpose of a Christian world at whatever cost to ourselves."

Has such a movement been born? Those who read and use this Report will help to find the answer and to prove it.

APPENDIX E

"A STATEMENT OF CHRISTIAN CONVICTIONS"

A STATEMENT OF CHRISTIAN CONVICTIONS[1]

Social mal-adjustments confuse our generation. For multitudes life has lost its meaning and worth, and vital touch with God is only a wistful memory. Race prejudice and hatred, class antagonism and strife, war and the active propaganda which foments war, arbitrary suppression of civil liberties, the confusion and failure of many homes, frustration of the normal vocational and mating aspirations of youth: these are the experiences which embitter lives, lay waste personalities, and thwart human fellowship. Vast unemployment while much work needs to be done, widespread mal-nutrition and want in the midst of potential abundance, indict our social order. For, underlying all these evils and a major factor in each, is the sinister influence of unjust economic processes which stimulate bitter competition and make possible the exploitation of the many by the powerful few.

We Confess Our Sin

We renounce the evils implicit in all these conditions. Nevertheless we share the guilt of a world in which they exist. We have failed as Christians to unite in the effort to overcome them. In its divisions, its rivalries, and its preoccupation with its own institutional interests, the church of which we are a part has patterned itself too much after a pagan world. We confess our share in the spiritual inertia of the church and its resistance to new ideas and methods. We realize that before the church can do its part in the creation of a new world we its members must be renewed and filled with a daring faith and a self-sacrificing devotion.

We Are Challenged by Christ

The Eternal Christ calls for new embodiment in our time. The truth which Jesus taught and lived seeks incarnation in every person, in every church, in every society, in all the world. All who give themselves to this creative enterprise amid the change and confusion of our day need spiritual renewal and clear vision as to Facts, Goals, Forces and Action.

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[1] United Christian Adult Movement: Report of the Lake Geneva Conference, July 27-August 8, 1936 (Chicago: United Christian Adult Movement, 1936), pp. 26-27.

We Search for Truth

We must know and understand the facts. This requires uncorrupted devotion to truth. It is truth that makes men free, but to have truth men must have freedom to seek, to receive and to express it.

We denounce all suppression and distortion of truth in the interest of a class or nation, or for personal gain, and all denial of the freedom to search for truth and to make it known.

A good cause can trust in truth. In time of war and race or class conflict we are told lies and expected to tell them to others. The first casualty of war is truth, and this is but one striking instance of the fate of truth when twisted to the service of self-interest. We will hold to truth at whatever cost and not knowingly be part to the propagation of lies for the support of any cause.

We Define Our Goal

The goal we seek is a truly Christian order of human life which will place personality above tradition, property and nationalism. This means that the church itself must subordinate custom, rite and institution to the common needs of men in conformity to the principle which Jesus so vividly expressed when he declared that "the Sabbath was made for man not man for the Sabbath." It means a reconstruction of our economic order to purge it of factors that are unchristian, unethical and anti-social, in accord with Jesus' word, "how much is a man of more value than a sheep." It means a world order which substitutes law for the anarchy of war and in which nations, races and classes as well as individuals are subject to the ultimate sovereignty of right.

We Resolve To Love

The forces with which we work must be those that can create and maintain a Christian world. Chief of these and regulative of all the rest is love as defined and illumined by the sacrificial life and death of Jesus Christ. This is the supreme law of life. Love of God and love of man are one and inseparable. Love conquers self-interest and creates in man a new and socialized person. In human life love does highest honor to personality and will not see violence done to it; it is the invincible good will which makes men comrades and servants of one another.

Love is the dynamic of God's life in man. Whatever, therefore, hinders its free flow in our personal relationships or into any part of the social structure or of the world is sin against man and denial of God.

As Christians we renounce hate, war and other forms of violence which are expressions of hatred; with the help of God and in obedience to Christ we will love across any line of conflict which human hate and greed may draw. We give our positive support to the world mission of the Church and to other agencies which make known to the world this gospel of love and which seek its realization in the material, cultural and spiritual life of all men.

We Commit Ourselves

Our trust is in God whose life and truth and love flow through us when we open the way. We hold ourselves responsible for the use of intelligence in discovering practical ways to attain our goal, and for the exercise of honesty and courage in working for it. Our responsibility is great in proportion to our experience and knowledge, and to our position of influence and power.

Within and without the church there are many who share the Christian ideal and who await only a clear conviction and a definite goal. Christian youth have already embarked upon a movement to build a new world; we earnestly desire that youth and adults shall work together, and to this partnership we are eager to contribute all that we have and are. In fellowship with them and with all men of good will, we humbly and wholeheartedly commit ourselves to the building of a new world in which dwelleth righteousness.

APPENDIX F

"A CALL TO CHRISTIAN ACTION"

A CALL TO CHRISTIAN ACTION[1]

God's judgments are upon our generation. Man's efforts to shape human destiny through ways of violence, greed, hatred, and exploitation are coming to naught but futility and chaos. The external purposes of God will not yield to defeat. God is calling his people to action.

God is calling his people to face facts. Christian action is the eager and honest quest for facts, the reverent use of facts, the courageous reconstruction of personal conduct and group life demanded by facts. God is revealed by facts as his people respond to his call for a new Christian realism.

God is calling his people to clarify and reassert their goals. Christ is the source of these goals. They must be redefined in terms of present day living. They must be pursued through daily experience. Christian action enshrines these goals in concrete and holy causes to which Christians give the utmost devotion. God's purposes are known and served as his people respond to his call for a new Christian idealism.

God is calling his people to release their hidden forces. He calls them to match the positive self-discipline and high adventure of love against the discredited power and false heroism of violence and hate. United Christian action gives the spirit and the power of Christ fresh embodiment and renewed impact upon our distraught social order. God's power is released as his people unite in action.

A new world is in the making. Potentially Christians have the intelligence, they have the idealism, they can release the power to make it a Christian world. The hour for decisive action has struck. Christian forces unite in the building of a new world.

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[1] United Christian Adult Movement: Report of the Lake Geneva Conference, July 27-August 8, 1936 (Chicago: United Christian Adult Movement, 1936), p. 28.

APPENDIX G

THE SEVEN AREAS OF WORSHIP, STUDY, AND ACTION OF THE U. C. A. M.

THE SEVEN AREAS OF WORSHIP, STUDY, AND ACTION

OF THE U. C. A. M.[1]

A. The Bible in Life: One who is to live an effective, intelligent Christian life must have a working mastery of his Bible. He must know how to use it for vital inspiration, for intelligent guidance, for effective participation in building a Christian world. Different types of Bible units or courses are offered, the choice to be determined by the work already done by the group, and by their special interests. The Bible courses are not fragmentary lessons, but seek to acquaint the student with the Bible as a whole, with its choicest portions, with its great characters, and with its major teachings.

B. Personal Faith and Experience: The basic convictions, religious ideas, and philosophy of life of the modern Christian; ways of cultivating devotional habits; understanding religious experiences; managing one's life as a Christian with respect to health, friendships, stewardship, leisure activities, worship, enjoyment of the beautiful, meeting adversity, living victoriously, and continuously growing.

C. Christian Family Life: Guidance for parents in making the home effective in developing Christian character; foundations of success in family life; preparing for marriage; understanding children and young people; special responsibilities of the Christian home, such as sex education, family worship, and sharing in the life and work of the church.

D. Church Life and Outreach: Understanding the history, program, and purposes of the local church, the denomination, and the broader Christian fellowship; effective church membership; helping the church to extend its influence in community life, to bring within its fellowship groups who are otherwise neglected, to work with other churches and agencies in Christianizing the community; making the church a power for righteousness in society.

E. Community Issues: Understanding one's community, appreciating and supporting forces in the community which make for health, welfare, and character development; recognizing and working intelligently and persistently to curb forces which destroy character, and demoralize community life; seeking to follow always a policy of Christian action based upon adequate factual data, taking into account human values involved, and devoted to the building of a Christian community life.

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[1] Learning for Life: A Study Plan for Adults in the Church Constituting the Study Program of the United Christian Adult Movement (Educational Bulletin No. 410 Completely Revised for Eighth Printing; Chicago: International Council of Religious Fducation, 1946), pp. 4-5.

F. Major Social Problems: It is valuable and practical to understand and attack social issues concretely as they exist in the local community. Many of these issues are of a scope and magnitude which require a much broader approach as well. Courses in this group will deal with major social problems in the large. In some cases it may be desirable to approach a given issue such as the liquor problem or race relations both as it exists locally and in its national or world-wide scope. The approach of Group E and Group F courses may thus be combined.

G. World Relations: Understanding the mission of Christianity in the modern world, and the basic complex economic, political, social, and racial factors which condition its achievement; engaging as a Christian in efforts to promote world peace through justice and cooperation in international relations, a fairer distribution of economic resources, increasing international good-will, strengthening ecumenical Christianity, building world brotherhood, and living as a Christian world citizen.

APPENDIX H

THE SEVEN AREAS OF WORSHIP, STUDY, AND ACTION OF THE U. C. A. M. AND THEIR SUBDIVISIONS AS ORGANIZED FOR THE "LEARNING FOR LIFE" PROGRAM

THE SEVEN AREAS OF WORSHIP, STUDY AND ACTION OF THE U. C. A. M. AND THEIR SUBDIVISIONS AS ORGANIZED FOR THE "LEARNING FOR LIFE" PROGRAM[1]

A. The Bible in Life

A1. Our Bible
A2. The Old Testament: Its Content and Values
A3. The New Testament: Its Content and Values
A4. The Life and Teachings of Jesus
A5. The Life and Work of Paul
A6. The Prophets and Their Messages
A7. The Psalms
A8. The Study of a Book of the Bible
A9. The Study of Great Characters of the Bible
A10. Literary Appreciation of the Bible
A11. How to Use the Bible

B. Personal Faith and Experience

B1. Personal Religious Living
B2. What Does It Mean to be a Christian?
B3. The Meaning of God
B4. Christian Stewardship
B5. Religion and Health
B6. Christian Worship
B7. My Christian Beliefs
B8. The Ministry of Beauty
B9. A Christian Philosophy of Life
B10. The Christian Use and Observance of Sunday

C. Christian Family Life

C1. Living Together in the Home

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[1] Learning for Life: A Study Plan for Adults in the Church Constituting the Study Program of the United Christian Adult Movement (Educational Bulletin No. 410 Completely Revised for Eighth Printing; Chicago: International Council of Religious Education, 1946), pp. 15-20.

- C2. The Home and the Church
- C3. The Family and the Economic Life
- C4. Sex Education
- C5. The Home Guidance of Younger Children
- C6. The Home Guidance of Adolescents
- C7. Foundations of Successful Marriage
- C8. Home Life of the Unmarried Adult

D. Church Life and Outreach

- D1. Our Church
- D2. The Outreach of Our Church
- D3. The Adventuring Church
- D4. The Church a School in Christian Living
- D5. The Church's Program of Evangelism
- D6. The Church in Social Action
- D7. New Missionary Frontiers in America
- D8. Current Mission Study Courses

E. Community Issues

- E1. Christianizing Community Life
- E2. Amusements in Our Community
- E3. The Liquor Problem
- E4. Gambling
- E5. Delinquency and Crime
- E6. Co-operatives
- E7. Race and Group Antagonisms

F. Major Social Problems

- F1. Social Issues and the Christian Ideal
- F2. Christianizing the Economic Order
- F3. Current Social Issues
- F4. The Clash of World Philosophies
- F5. Christianity and Nationalism

G. World Relations

- G1. The Missionary Character of Christianity
- G2. The World-Wide Christian Enterprise
- G3. The World's Great Religions

APPENDIX I

"STATEMENT FROM THE DIRECTOR OF ADULT WORK TO COMMITTEE ON RELIGIOUS EDUCATION OF ADULTS"

STATEMENT FROM THE DIRECTOR OF ADULT WORK TO COMMITTEE ON RELIGIOUS EDUCATION OF ADULTS[1]

The I.C.R.E. is initiating a basic study of the religious educational movement in the light of changing conditions, past accomplishments and new responsibilities. This will include adult work and we hope will yeild much of value for C.R.E.A. I am proposing that C.R.E.A. initiate also a basic study of its own work, not in any sense to forestall the effects of the other study but rather to enable us to take greater advantage of its processes and outcomes. There are reasons why the work of C.R.E.A. is under greater need of a real restudy than in any other phase of religious education.

The U.C.A.M.

We are in the eighth year of the U.C.A.M. Obviously it has not accomplished the renaissance in adult work we visualized in 1936. Can we now look back and see points at which it might have been strengthened? Can we devise policies for the future which will make it more effective? Should we begin now to plan a very representative central conference for the summer following the close of the war - or say for 1945 or 1946 to restudy the whole movement and redirect it in the light of changing conditions since 1936? Certainly the involvement of our whole young adult generation in war activities presents an unprecedented responsibility.

Scope of Participation -

We launched the U.C.A.M. under the administration of a Commission equitably representative of all agencies which were properly participants. Then we shifted it to an Executive Committee made up of C.R.E.A. with added representatives from agencies not already represented on C.R.E.A. Then we shifted to C.R.E.A. proper, adding a few regular members.

It is clear that the missionary agencies and in the last year or two the United Council of Church Women are not aware of the U.C.A.M. as their movement and their means of achieving a total integrated program in which their interests are adequately provided. Recent experience in working with missionary agencies on a joint U.C.A.M. and Missionary Education Summer Conference reveals either total unawareness of the "Seven Areas" or antagonism toward them as being unreal and unrelated to vital current program needs, particularly with respect to missions. It now appears doubtful that missionary leaders generally will accept the provision made for their interests in the U.C.A.M. formula. Our experience with the World Fellowship bulletin for which, after approval, insufficient orders could be secured to justify printing, warns us of a dangerous chasm we had hoped the U.C.A.M. might bridge. Do we need to face with missionary leaders a reconstruction of the U.C.A.M. which will provide adequately for missions in a comprehensive program?

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[1] Minutes, Committee on Religious Education of Adults, Hotel Stevens, Chicago, February 9-10, 1944 (in the files of the Department of Adult Work, Division of Christian Education, National Council of Churches, New York, N.Y.), Exhibit A.

Also it is apparent that social action interests do not find in the U.C.A.M. a satisfactory channel for effective work, and for integration of social action in a total program. It is possible that the appointment of a Director of Social Action on the I.C.R.E. staff may provide an improved basis for integration. It could, however, mean a move in the opposite direction unless the U.C.A.M. is seen as an adequate means of integration. Does the convening of a Conference on Social Action here this week (Thursday) apart from the work of the A.W.P.A.S. and C.R.E.A. suggest that these agencies are not functioning adequately in this field? Should we engage the social action personnel with us in a restudy of the U.C.A.M. from the viewpoint of its provision for social action?

The Regional Conferences -

Our policy has been one of regional autonomy and regional initiative, after the first series in 1940. It is my judgment that the conferences are as a whole not only decreasing in number but deteriorating in quality so far as their original purpose is concerned. They are not now effective media for planning and projecting over the country with increasing power and participation a real United Christian Adult Movement. During the last two years C.R.E.A. has acted in the direction of a closer advisory relationship. We do not, however, have a policy which will rejuvenate a discontinued conference, start a new one where needed, or make any conference a genuine field outreach of our national adult work agencies.

In this respect I believe the U.C.Y.M. is in a much stronger position on the basis of a policy which has been different from the beginning. Of course there are many other differing factors in the youth field. But their conference policy is at least suggestive. It is doubtful whether we can move from where we are to a stronger administrative policy except through some such general reorientation of the whole U.C.A.M. as is suggested through another general conference.

Denominational Participation -

A study is needed of the degree to which the U.C.A.M. pattern and formula actually serves denominational needs and so underlies their programs. This doubtless varies. I choose to interpret lack of use of the U.C.A.M. by a denomination as an implied criticism of the U.C.A.M. and so calling for an inquiry as to what kind of united program or movement would serve the need. There is no implication here that denominational programs should be uniform. Rather that we should restudy them to find the common elements which can become mutually supporting through a united program of councils and united field activities and promotion.

The Curriculum Situation

Learning for Life has not made the headway which it should. One reason probably is that the available text books vary widely in their adaptation to need, their quality as texts, and their price. It is my belief that a cycle of courses, dated and receiving general promotion, implemented with new inexpensive texts would greatly increase the use of Learning for Life, be the means of producing new needed texts, and facilitate rather than work against the elective principle for those desiring to follow it.

In the meantime, the Committee on the Graded Series is projecting a cycle of adult unit outlines which seem unrelated to Learning for Life or the U.C.A.M. framework. Are there prospects of these being published and used? Should we interpret these as meeting the need for a cycle of studies which can have general promotion? If Learning for Life were correlated with these would the texts then be available for elective use and so support Learning for Life? Should we consider Learning for Life as constituting the "Curriculum Resource Guide" in Adult Work and as therefore in a different category from the Graded Series?

The Committee on the Graded Series is also projecting materials for the home, not in terms of a regular curriculum, but of resource and guidance materials. These closely resemble the types of materials our sub-committee on the Family has developed and is working on to the limit of its resources.

When the Committee on the Graded Series gets out of the field of dated lesson series into general resource material and possible elective courses, where does the line between its functions and those of the age group "Program Committees" fall? C.R.E.A. should make a careful study of its functions to determine whether there may be developing the kind of overlapping which in the late "twenties" led to the setting up of the Educational Commission for integration. If the creation of all program resources and materials is to be assigned to Lesson Committees should they be reconstituted to include more non-editorial personnel? If the development of study programs lies outside the field of C.R.E.A. should Learning for Life and its biennial revision be assigned to the Lesson Committees?

The Young Adult Situation

The young adult movement, particularly Couples' Clubs, seems to be sweeping Canada in spite of war conditions. Is it making desirable headway in the U.S.A.? Is the occupation of such a large proportion of this age group in wartime services seriously hampering its development? What general plans are needed to conserve the movement as far as possible and prepare for vigorous promotion right after the war?

Demobilization Problems

Obviously these center in the Young Adult field. Returning personnel will be preponderantly young adult. The church's success for a generation at least will be largely dependent on how well it is prepared to re-enlist them in church service and life. One Adult Department staff (Methodist) has a full-time worker studying and laying plans in this field. What can C.R.E.A. do to help all our forces face this responsibility with knowledge, foresight, and program resources? Could we be the medium through which some of Mr. Chamberlin's findings and plans could be made more widely available? Could we pool resources and personnel in any measure?

Adult Work Personnel

Personnel for administration and promotion of adult work in all our agencies is much more limited than it is in the other age-groups. Yet our problems are vastly more complex and varied. We lack a professional force to do the largest job there is. So we are behind and ineffective. Is there any way by which corporately we can influence a more adequate provision for adult work? Could any increased cooperation among available forces increase efficiency?

While 16 members attended the October meeting of C.R.E.A. they represented only four denominations - all the larger ones which have adult work staffs. Smaller denominations without full or major time adult work directors thus also get little help by participation in C.R.E.A.

Should the I.C.R.E. Adult Work Director give his efforts to serving as the coordinator of these working forces in C.R.E.A.? Or should he approach the denominations without adult work directors offering specialized help to them? On the principle that the "strong ought to bear the burdens of the weak" is there any way by which C.R.E.A. might make a collective service available to the denominations without adult work leadership?

Finally

It is not expected that C.R.E.A. can deal with these issues at this meeting. The paper is presented now for these reasons:

1. The February meeting while brief is usually more representative than the fall meeting.
2. At this meeting plans might be laid for an interim study of some of these questions for report back in October.
3. If another such general creative conference as that of 1936 is desirable within the next two or three years, we should begin to plan and get clearance for it.
4. It will be necessary for the Director of Adult Work to be absent from the Thursday morning session at which time the paper may be discussed, the Director having already made his contribution by stating the issues.

Harry C. Munro

APPENDIX J

THE OBJECTIVES OF CHRISTIAN EDUCATION ADOPTED BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, 1930

THE OBJECTIVES OF CHRISTIAN EDUCATION ADOPTED BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, 1930[1]

1. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.
3. Christian education seeks to foster in growing persons a progressive and continuous development of Christian character.
4. Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.
5. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians--the Church.
6. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.
7. Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
8. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.

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[1] The Objectives of Christian Education: A Study Document (New York: National Council of Churches, 1964), pp. 7-8.

APPENDIX K

THE OBJECTIVES OF CHRISTIAN EDUCATION SUBMITTED FOR STUDY BY THE COMMITTEE ON CHRISTIAN EDUCATION OBJECTIVES OF THE COMMISSION ON GENERAL CHRISTIAN EDUCATION OF THE NATIONAL COUNCIL OF CHURCHES

THE OBJECTIVES OF CHRISTIAN EDUCATION SUBMITTED FOR STUDY BY THE COMMITTEE ON CHRISTIAN EDUCATION

OBJECTIVES OF THE COMMISSION ON GENERAL CHRISTIAN EDUCATION OF THE NATIONAL COUNCIL OF CHURCHES[1]

In one sense, all the objectives of Christian education might be subsumed under the commandment of our Lord: "You shall love the Lord with all your heart and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." But if this statement is to be useful in guiding the processes of Christian nurture from day to day, it is necessary to indicate more specifically some of the related efforts that must be made in order that the final outcome may be achieved. A statement of objectives should suggest areas of concern within which units of experience may be organized and which may become the basis of activities in given situations and within given periods of time.

> The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them to grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community.

To achieve this purpose Christian education, under the guidance of the Holy Spirit, endeavors:

> To assist persons, at each stage of development, to realize the highest potentialities of the self as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons;
>
> To help persons establish and maintain Christian relationships with their families, their churches, and with other individuals and groups, taking responsible roles in society, and seeing in every human being an object of love of God;
>
> To aid persons in gaining a better understanding and awareness of the natural world as God's creation and accepting

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[1] The Objectives of Christian Education: A Study Document (New York: National Council of Churches, 1964), pp. 21-22.

the responsibility for conserving its values and using them in the service of God and of mankind;

To lead persons to an increasing understanding and appreciation of the Bible, whereby they may hear and obey the Word of God; to help them appreciate and use effectively other elements in the historic Christian heritage;

To enable persons to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the church.

Christian education must focus attention at various times and under varying circumstances upon one or more of the individual objectives, but always with a view toward the supreme purpose. The objectives are not fragmented and they cannot be used separately one from another. Progress toward the realization of one involves efforts in the direction of all the others.

In one sense this list of five objectives might be thought of as general objectives, for in relation to the specific desired accomplishments of a single unit or a particular session they are broad and inclusive. Furthermore, they are generally applicable to all age-groups. In another relationship, these objectives are specific and definite when compared with the supreme purpose of Christian education or with Jesus' summary of the Mosaic Law. They must be used in evaluation, since progress toward their attainment may be measured.

APPENDIX L

"BASIC ASSUMPTIONS OF ADULT CHRISTIAN EDUCATION," A STATEMENT OF THE WORKSHOP ON THE CHRISTIAN EDUCATION OF ADULTS, PITTSBURGH, PENNSYLVANIA, JUNE 15 - 27, 1958

"BASIC ASSUMPTIONS OF ADULT CHRISTIAN EDUCATION," A STATEMENT OF THE WORKSHOP ON THE CHRISTIAN EDUCATION OF ADULTS, PITTSBURGH, PENNSYLVANIA, JUNE 15 - 27, 1958[1]

1. The Church

Adult Christian education is a function of the Church, the redeemed and redeeming fellowship. The Church is the people of God created by His redemptive act and called to give its witness to Him in the world as led by His Holy Spirit.

The local congregation and the family life so intimately related to it are central to the work of Christian education.

2. The Scriptures

The Holy Scriptures contain the primary and original witness to God's self-revelation which culminated in Jesus Christ through whom He brought the Church into being. Adult Christian education, therefore is rooted in the biblical faith and witness, and seeks to create conditions in which God may speak through the Scriptures to our life situation.

The hearing of the Word of God and the understanding of it cannot be confined within any boundaries set by man and is always dependent upon the presence of the Holy Spirit.

3. The Nature of Persons

Persons are created for unending fellowship with God. Every human being may experience some measure of growth in love for God and man; but the predicament of man arises from his unfaithfulness in these relationships and his insistence on making himself the center of his life. In Jesus Christ we see God's redemptive love at work resolving the predicament, restoring the broken fellowship, and leading persons toward fullness of life in the midst of perplexity, failure and tragedy.

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[1] Lawrence C. Little (Ed.), "Formulating the Objectives of Christian Adult Education" (Pittsburgh: Department of Religious Education, University of Pittsburgh, 1958), pp. 57-59. (Mimeographed.)

Adult Christian education must take note of the distinctive characteristics of adulthood with its successive stages as light is thrown upon them by the psychological and social sciences. It must be aware specifically of such factors as the capacity for continuous learning, as well as the resistance to it, tensions produced by community forces, the developmental tasks of each stage, cultural backgrounds, the need for community, and the special anxieties arising in adult experience.

Adult Christian education will recognize that underlying all human problems there is man's religious search for the meaning of his existence.

4. The Community and the World

The Church witnesses and teaches in the world. This is a basic task given by God. If it fails in obedience to this imperative, it ceases to be the Church. The Church is responsible, within limits of its resources and the freedom of a society which is highly structured and complex, for shaping the character of human institutions and values.

The Church makes its witness in a world where the ethical problems are increasingly complex, where ethical decisions often involve profound dilemmas and ambiguities, where multiple pressures and demands and continuing tensions between racial, economic, and political groups all contribute to the anxieties of contemporary life.

Today the emerging world community has vast potentialities for solving human problems and developing a new order of civilization. At the same time humanity lives under the threat of destruction in atomic warfare. In this situation, daring new strategies in churchmanship and in the communication of the gospel are required.

5. Educational Process

Learning is essentially personal and must be experienced by the individual adult. The process of Christian education is a series of events beginning with the learner's awareness of a need or tension. It requires a personal effort at appropriation of the resources of the Christian gospel, goes on to transformation of his perception of and dealing with his life situation, and the consequent reduction of this tension. Normally there follows a generalization of the learning, the discovery of new questions, the creation of new desires, and the repetition of this cycle in ever broadening and deepening scope.

The original tension may arise spontaneously from the learner's experience of his own inadequacy or from his encounter with some aspect of the Christian gospel relevant to his personal situation.

Much learning of adults takes place through the learner's identification with persons whom he loves or admires. This points to the necessity for the character of adults in leadership roles being such that this identification will lead to growth in Christian discipleship.

Since some of the most crucial learnings involve interpersonal relationships, it is essential that the church provide a wide variety of opportunities for meaningful group experience. Within these groups the individual becomes aware of his needs, develops insights and skills, obtains satisfaction.

APPENDIX M

"TENTATIVE STATEMENT OF PURPOSE AND OBJECTIVES OF ADULT CHRISTIAN EDUCATION," A STATEMENT OF THE WORKSHOP ON THE CHRISTIAN EDUCATION OF ADULTS, PITTSBURGH, PENNSYLVANIA, JUNE 15 - 27, 1958

"TENTATIVE STATEMENT OF PURPOSE AND OBJECTIVES OF ADULT CHRISTIAN EDUCATION," A STATEMENT OF THE WORKSHOP ON THE CHRISTIAN EDUCATION OF ADULTS, PITTSBURGH, PENNSYLVANIA, JUNE 15 - 27, 1958

1. Purpose

The purpose of the Christian church is to be the fellowship in which we encounter God as He is made known in Jesus Christ, to the end that we may love and serve God and neighbor.

The purpose of the Christian education of adults in the church is to help us through teaching, learning and shared experiences to make Christian commitments, and to grow toward the measure of the stature of the fulness of Christ.

Each of the following objectives, based upon this general purpose, requires for its realization a person's experience, understanding and practice of the Christian faith in personal, family, and social relationships. These objectives can be reached most effectively if, within the total church program, adults have opportunities to participate in groups in which the realities of their lives are shared.

2. Objectives

A. To help us discover the church as the believing community in which we find ourselves accepted by God, accept one another, discover in Jesus Christ an underlying unity even with those from whom we differ. Through the church we participate in an ever-widening fellowship of believers throughout the world.

B. To help us appreciate our Christian heritage in such ways that we make it our own, respond to it critically and freely,

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[1] Lawrence C. Little (Ed.), "Formulating the Objectives of Christian Adult Education" (Pittsburgh: Department of Religious Education, University of Pittsburgh, 1958), pp. 59-60. (Mimeographed.)

and pass it on enriched to succeeding generations. This includes an understanding of the central affirmation [sic] of Christian faith, such as: God the Father Almighty, Jesus Christ as Lord, the Holy Spirit as guide, the Church as the Body of Christ. Knowledge of the Biblical rootage and historical development of these affirmations, with the grasping of their implications for the 20th century adult and his world, are elements of this understanding.

C. To help us achieve sound habits and understanding in the disciplines of the Christian life such as individual and corporate worship, prayer, Bible study, private meditation, and the personal practice of self-examination and confession which are the human response to the healing work of grace.

D. To help us grow toward mature Christian selfhood based on a redemptive relation to God in Christ. This growth, fostered in the church fellowship and the home, will enable us to look at ourselves and our families, the social situation, and the world with an honesty and openness which recognizes man's sin and God's judgment and grace. Knowing and experiencing the working of God's spirit through our lives, we will be able to meet the crises of life with joyful faith, and obtain courage to break through stereotype modes of thought and action and move into creative experimentation in new areas of thought and social living.

E. To help us witness to our Christian faith as good stewards in all our corporate life: in the home, vocation, community, nation and world. This will involve finding ways to change attitudes toward, and cultivating interpersonal relations with, people of all races, classes and groups in society. It will involve sharing material goods, ideas and services with other people of the world, keeping clear the distinction between Christian love, personal expediency and national self-interest. In the midst of the inevitable conflicts of the economic, social and political areas of life, Christian action involves responsibility for seeking justice and reconciliation.

APPENDIX N

"A CHARTER FOR CHRISTIAN ADULT EDUCATION," A STATEMENT OF THE WORKSHOP ON THE CURRICULUM OF CHRISTIAN EDUCATION FOR ADULTS, PITTSBURGH, PENNSYLVANIA, JUNE 19 - 30, 1961

"A CHARTER FOR CHRISTIAN ADULT EDUCATION," A STATEMENT OF THE WORKSHOP ON THE CURRICULUM OF CHRISTIAN EDUCATION FOR ADULTS, PITTSBURGH, PENNSYLVANIA, JUNE 19 - 30, 1961[1]

I.

Adults are incomplete and seek fulfillment of their powers and potentialities as persons.

We do not need to wallow in our anxieties and fears, our insecurities and imcompleteness.

WE HAVE THE PROMISE OFFERED IN THE GOSPEL OF THE EMPOWERING OF THE SELF WHEN WE EXPERIENCE AND RESPOND TO GOD'S GIFTS. WE HAVE THE POTENTIAL OF COURAGE. WE CAN EXPERIENCE INNER SECURITY. WE CAN BE FULFILLED. WE CAN GIVE OURSELVES TO HIGH PURPOSE!

II.

Adults are searching for significance, identity, and a sense of belonging in community.

We do not have to apologize for our existence, lamenting our failures and fretting in our loneliness.

WE CAN RECEIVE THE GOOD NEWS OF THE GOSPEL THAT NO PERSON IS TOO OBSCURE OR TOO INSIGNIFICANT TO HAVE A PART IN GOD'S LOVE AND IN FULFILLING GOD'S PROMISE OF A BETTER LIFE. THE HOLY SPIRIT CALLS US INTO A DISCIPLINED COMMUNITY WHERE WE FIND OURSELVES IN RELATIONS WITH OTHERS AS WE SERVE MEN'

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[1] Lawrence C. Little (Ed.), "Guidelines for the Development of Christian Education Curricula for Adults" (Pittsburgh: The Department of Religious Education, University of Pittsburgh, 1961), pp. 26-28. (Duplicated.)

III.

Adults are caught up in world and social change which they do not understand, and which affects family and personal life.

We need not run and hide because a new world is exploding old patterns of conduct, work, family, and worldwide relationships.

WE CAN KNOW AND UNDERSTAND STANDARDS AND VALUES OF PAST TIMES, BUT WE CAN ALSO PLAN, SEE OTHER POSSIBILITIES, AND APPLY NEW IDEAS AND SKILLS. IMAGINATION CAN OPEN DOORS TO DEEPER LEVELS OF HUMAN RELATEDNESS. WE CAN TRUST GOD'S PERVADING POWER TO DIRECT OUR EFFORTS, GIVE US VISION, AND DEEPEN INSIGHT IN HANDLING MANY NOVEL SITUATIONS OF OUR TIMES. CHRISTIAN ADULT EDUCATION IS A PROCESS FOR SUCH STUDY, VISION, AND GROWTH!

IV.

Adults are threatened by the changes which come through growth and aging, bringing new demands and new life situations.

We do not need to become fossils to live nostaligically in the past, or to cling to present levels of achievement.

WE CAN GROW TOWARD CHRISTIAN MATURITY, LEARN NEW ROLES, FIND MEANING IN EACH SUCCEEDING STAGE, AND COMPLETE THE DEVELOPMENTAL TASKS THAT CONFRONT US. PARTICIPATION IN THE CHRISTIAN FELLOWSHIP CAN HELP ESTABLISH INTIMATE, RESPONSIBLE RELATIONSHIPS IN EARLY ADULTHOOD, KEEP ALIVE CREATIVITY AND PRODUCTIVITY IN THE MIDDLE YEARS, DEVELOP SIGNIFICANT ROLES OF CONSTRUCTIVE LIVING IN LATER YEARS, AND MAINTAIN HOPE AND INTEGRITY THROUGHOUT THE LIFE SPAN!

V.

Adults experience ambiguity and pressure toward conformity in their personal, business, and social life.

We do not have to be parrots, and wait for public opinion, nor attempt to justify our irresponsibility by blaming it on the boss of the "system."

WE CAN MAINTAIN OUR INTEGRITY AND TAKE THE CONSEQUENCES OF OUR DECISIONS -- BOTH THE DEFEATS AND THE VICTORIES. WE CAN ACCEPT OURSELVES AS INDIVIDUALS WHO ARE GIVEN POWER TO COPE WITH OUR COMPLEX AND CONFUSED SOCIETY.

EXPLORATION OF OUR HERITAGE AND OUR PRESENT EXPERIENCE IS A MEANS BY WHICH WE GAIN A BASIS FOR JUDGING AND EVALUATING OUR ACTIONS AND OUR CULTURE. IT CAN ENABLE US TO STAND FIRMLY BECAUSE WE KNOW OURSELVES AS GOD'S PEOPLE!

VI.

Adults are confused when accepted standards break down and they lack guiding principles.

We need not slide out from under old commitments, failing to establish new and more inclusive ones.

WE CAN MOVE FROM A MORAL LEGALISM TO THOUGHTFUL CHOICES WHEN WE RECOGNIZE THAT EACH MAN IS OF VALUE. WE ARE SET FREE BY GOD'S LOVE TO ACT RESPONSIBLY AND FEARLESSLY. IN RELATIONSHIP TO A SOVEREIGN LORD WE DISCOVER CRITERIA AND PRINCIPLES!

VII.

Adults are frustrated and bored because they find it difficult to discover meaning, satisfaction, and fulfillment as persons in their work.

We do not need to become victims of the machine, cogs in the wheels of industry, or automatons grinding out products under the whip of necessity.

WE CAN COMPREHEND THE MEANING OF OUR VOCATION AS CHRISTIANS AND BE STRENGTHENED TO DEAL WITH THE AMBIGUITIES OF WORK IN MODERN LIFE. WE CAN LEARN TO WITNESS THROUGH OUR WORK, SEE THE SIGNIFICANCE AND SACRAMENTAL POSSIBILITIES OF THE CHORES OF THE COMMON LIFE, AND FIND FULFILLMENT IN THE SERVICE OF GOD AS WE SEEK TO "GLORIFY GOD AND ENJOY HIM FOREVER" WHEREVER WE ARE, IN WHATEVER WE DO!

VIII.

Adults are restless, fearful of death and imperfection, engaged in a search for meaning.

We do not have to be running thru this fad, that club, this status symbol, that narcotic to overcome our sense of lostness.

WE CAN KNOW GOD'S POWER AND MAJESTY AS IT IS REVEALED THROUGH MAN'S INCREASING KNOWLEDGE OF HIS UNIVERSE.

GOOD NEWS IS BEING PROCLAIMED AND LIVED IN THE TWENTIETH CENTURY. GOD SPEAKS DAILY TO OUR CONDITION BECAUSE IN CHRIST HE ENTERED MAN'S COMMON EXPERIENCE. WE CAN COME TO OURSELVES BY TURNING TO THE FATHER WHO FORGIVES AND OPENS BEFORE US NEW LIFE!

IX.

Adults are seeking to escape the sense of personal impotence in effecting social change	We need not postpone our action or say "You can't fight city hall."

WE CAN PARTICIPATE IN THE WORLDWIDE MISSION OF THE CHURCH, EFFECTING PERSONAL AND SOCIAL CHANGE IN THE LIGHT OF THE CHRISTIAN GOSPEL. AS WE RESPOND TO THE WILL OF THE CREATING AND REDEEMING GOD WHO MAKES ALL THINGS NEW, WE CAN DARE TO EVALUATE THE RESULTS OF OUR ACTION, ESTABLISH LARGER GOALS, CREATE NOBLER ATTITUDES, AND EFFECT THE CHANGES WHICH GOD INTENDS FOR US AND FOR ALL HIS PEOPLE.

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